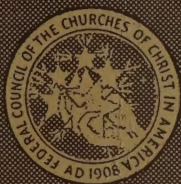


FEDERAL COUNCIL BULLETIN



Vol. 8, No. 3

May-June, 1925

A UNIFYING TASK

"PROTESTANTISM cannot stand helpless before the tremendous social forces and organizations it has built, lamenting that its children have turned traitor to religion. It must and it will Christianize the State, infuse industrial, commercial and international relationships with the compassion and the justice of its living Lord, and make education's contribution to civilization a moral and spiritual as well as an intellectual equipment. In these tasks we are one. In the doing of them our differences will disappear."

—S. PARKES CADMAN.

A JOURNAL OF
RELIGIOUS CO-OPERATION AND
INTER-CHURCH ACTIVITIES

Coming Events

EMBARRASSMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT	PLACE	DATE
International Missionary Union, Annual Conference	Clifton Springs, N. Y.	June 3-7
General Synod, Reformed Church of America	Asbury Park, N. J.	June 4
National Council of Social Work	Denver, Colorado	June 10-17
Federal Council, Administrative Committee	New York, N. Y.	June 12
Board of Managers, Missionary Education Movement	New York, N. Y.	June 16
Federal Council Conference on National Evangelistic Program	Northfield, Mass.	June 16-18
Association of Executive Secretaries of Local Councils of Churches	Northfield, Mass.	June 16-18
Synod of Northern Province, Moravian Church	Bethlehem, Pa.	June 17
Alliance of Reformed Churches Holding the Presbyterian System	Cardiff, Wales	June 23-July 2
Northern Baptist Convention	Seattle, Wash.	June 28-July 5
United Society of Christian Endeavor, International Convention	Portland, Ore.	July 4-9
Summer School of Religious Drama	Auburn, N. Y.	July 6-24
National Convention, Evangelical Women's Union	Cleveland, Ohio	July 14-17
Universal Christian Conference on Life and Work	Stockholm, Sweden	Aug. 11-31
General Conference, Seventh Day Baptist Churches	Salem, W. Va.	Aug. 18-23
Eighth Annual Y. M. C. A. Industrial Conference on "Human Relations in Industry"	Silver Bay, N. Y.	Aug. 27-30
National Baptist Convention	Baltimore, Md.	Sept. 8-14
Board of Managers, Missionary Education Movement	New York, N. Y.	Sept. 29
Evangelical Synod of North America	St. Louis, Mo.	Sept. 30
General Conference, Primitive Methodist Church	Kewanee, Ill.	Sept. 30
International Convention of the Disciples of Christ	Oklahoma City, Okla.	Oct. 6-11
General Convention of the Protestant Episcopal Church	New Orleans, La.	Oct. 7
Administrative Committee, Council of Women for Home Missions	New York, N. Y.	Oct. 16
National Council, Congregational Churches	Washington, D. C.	Oct. 20-28
National Country Life Conference	Richmond, Va.	Oct. 23-27
Forty-second International Convention, Y. M. C. A's of North America	Washington, D. C.	Oct. 24
Annual Meeting, National Council of Y. M. C. A's of the United States	Washington, D. C.	Oct. 27
World Alliance for International Friendship Through the Churches, Annual Meeting	Detroit, Mich.	Nov. 10-12
Administrative Committee, Council of Women for Home Missions	New York, N. Y.	Nov. 20
Annual Meeting, Executive Committee of Federal Council of the Churches	Detroit, Mich.	Dec. 9, 10, 11
Administrative Committee, Council of Women for Home Missions	New York, N. Y.	Dec. 18

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A Journal of Religious Co-operation and Inter-Church Activities

Issued bi-monthly by

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VOL. VIII, No. 3

MAY-JUNE, 1925

EDITORIALS

The Higher Patriotism

Recent events give point to the question: Is a Christian unpatriotic if he declines to support every proposal of the War and Navy Departments or other agencies of the State?

May not one's very love for his country and his ambition to serve its highest welfare sometimes lead him to dissent strongly from what happens to be the governmental policy of the moment?

Involved in the answer is the whole principle of the separation of Church and State, to which all Protestants are deeply committed. On this question we hope to speak more fully in a future issue. For the present, suffice it to say that the very fact that neither Church nor State can control the other leaves the Church the right and the duty to use its moral influence to lead the State to choose Christian ends.

The fleet is dispatched to Australia for manoeuvres in Oriental waters. Suppose it is clear to thoughtful Christians that this is creating suspicion in Japan, making mutual confidence and goodwill more difficult. What are they to do?

A proposal is put forward to "make Hawaii the strongest military outpost in the world." What are they to do

who feel that this is contrary to the spirit of the Washington Conference and the Four-Power Pact in the Pacific, to which our government has solemnly agreed?

Or it is proposed to make Armistice Day, already dedicated to the ideals of world peace, the occasion for a regular annual muster of all our military forces, with a popular appeal to the nation to be prepared for war. What shall they do who believe the deepest need of the nation is constructive preparedness for peace?

A recent issue of a magazine published by the same company that owns the self-styled "greatest newspaper in the world" makes a jingoistic defense of Decatur's famous classic of chauvinism: "My country, in her intercourse with foreign nations may she ever be right, but right or wrong, my country." We are told, in substance, that one is disloyal and untrue who raises any question as to governmental policies. Was Lincoln disloyal, then, when he condemned our war with Mexico? Or Liebknecht when he denounced his country's invasion of Belgium? How, one would like to inquire, is his country to be kept in the right, unless her citizens are to be true to their own consciences? Can anyone ever truly serve his country by supporting a policy that he believes to be morally wrong?

For the Christian at least, this much should be clear. His supreme loyalty is to Christ and the principles of His Kingdom. Living in the midst of a civilization that is only semi-Christian, he may find lesser loyalties—loyalties to race, or class, or government—clashing with this higher loyalty. If such be the case, surely he must bear his witness for the truth as he has found it in Christ. Only thus can he help to build a civilization so truly Christian that a conflict between loyalty to Christ and loyalty to the State will no longer exist.

Are We to Propagate Division Abroad?

When the National Christian Council of China urged all Christians to get "beyond those denominational predilections which have been introduced to China along with Christianity," it gave voice to a rising sentiment on all mission fields. For whatever our inherited divisions mean here at home, they have no significance in India, China or Japan.

In China the introduction of denominationalism has resulted in the dividing up of seventy-four percent of the territory into 200 spheres of denominational influence. Why were these areas thus staked out? For pretty much the same reason that led to establishing political "spheres of influence" on the part of Western nations—to keep Western interests from conflict and competition. In both cases Western divisions were imposed arbitrarily on China. And just as the partitioning of Chinese territory among the Western nations has left her politically weak, so the partitioning of the Chinese Church among the Western denominations threatens to handicap her religious life and power.

The glory of the missionary movement has always been the self-sacrifice of the missionaries in the interest of the

cause of Christ. Should not **denominations** show the same spirit by a readiness for the fullest and most generous cooperation with each other?

The Christian Spirit in Controversy

In a day that is rife with controversy we do well to recall Edwin Markham's lines:

"He drew a circle that shut me out;
Heretic, rebel, a thing to flout,
But Love and I had the wit to win,—
We drew a circle that took him in."

These words are given concreteness in the following suggestions concerning our attitude toward those who differ from us, made by Henry T. Hodgkin, the beloved English Quaker physician and one of the secretaries of the National Christian Council of China:

"1. I will always seek to discover the best and strongest points in my brother's position.

"2. I will give him credit for sincerity.

"3. I will try to avoid classifying him, and assuming that he has all the characteristics of the class to which he is supposed to belong.

"4. I will emphasize our agreements.

"5. When others criticise I will try to bring out favorable points.

"6. When there is misunderstanding, either I of him, or he of me, I will go to him direct.

"7. I will seek opportunities to pray together.

"8. I will try to remember that I may be mistaken and that God's truth is too big for any one mind.

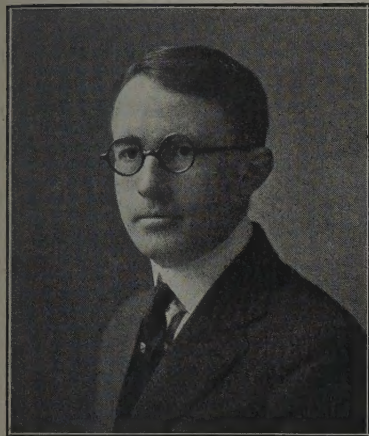
"9. I will never ridicule another's faith.

"10. If I have been betrayed into criticising another, I will seek the first opportunity of finding out if my criticism is just.

"11. I will not listen to gossip and second hand information.

"12. I will pray for those from whom I differ."

New Secretary for International Goodwill



REV. WALTER W. VAN KIRK

THE expanding program of the Federal Council's Commission on International Justice and Goodwill has led to an expansion of its staff. Rev. Walter W. Van Kirk, minister of the Boston Street Methodist Episcopal Church of

two major interests of Christendom today are closer fellowship among the Churches and a more uncompromising application of Jesus's way of life to our social and international relationships."

Mr. Van Kirk is a graduate of Ohio Wesleyan University in the Class of 1917, and of Boston University School of Theology in 1920. In college, he was distinguished for his leadership in Christian work, for his ability in intercollegiate debating and for his journalistic work.

Since graduating from the Seminary, Mr. Van Kirk has been in the pastorate, combining with this work a remarkable interest in the program of the whole Church in the national and international field. Many readers of the *Bulletin* will have seen his admirable articles in *Zion's Herald*, *Christian Work*, the *Methodist Advocates* and the *Methodist Review*.

Mr. Van Kirk is one of the delegates appointed by the Methodist Episcopal Church to attend the Universal Christian Conference on Life and Work in Stockholm in August, and is to report that gathering for a considerable group of metropolitan newspapers and for religious publications. Before going to Stockholm, Mr. Van Kirk is to attend the World Federation of Education Associations at Edinburgh. Mr. Van Kirk's interest in the interdenominational movement is evidenced by the fact that he is president of the Lynn Interchurch Union.

West Lynn, Mass., has been called to be Associate Secretary, and is expected to take up his work about July 1. Mr. Van Kirk is one of the outstanding younger ministers in the Methodist Church. In resigning a most important pastorate to take up his work with the Federal Council, he says:

"It is a real struggle to pull myself away from the pastorate. I have thought about it for many, many weeks. I have come to the conclusion, however, that the Federal Council has opened a door for wide opportunity for service in a cause to which I have long since pledged myself. I am accepting the call to the Federal Council because I am deeply convinced that the

New Service in Industrial Relations

JAMES MYERS, the recently appointed Field Secretary of the Commission on the Church and Social Service, will bring to his new work a valuable practical experience in industrial relations. Mr. Myers, for the past seven years, has specialized in this field, acting first as Executive Secretary of the Board of Operatives and later as Personnel Director of the Dutchess Bleachery at Wappingers Falls, N. Y., where interesting intensive experiments in employe representation are being carried on. The partnership plan of the Dutchess Bleachery has been given wide publicity by the Russell Sage Foundation, which made a study of its operations. Mr. Myers had charge of administering this entire plan, including the works councils, company housing, playgrounds, club work, night school, working conditions, safety and accident prevention, medical association, health benefits, unemployment insurance, plant newspaper, suggestion committee, vacations and all of the hiring, transfers, promotion and discharges of employes to-

gether with the recording of individual records of efficiency, length of service, the investigation of wage rates, etc.

Mr. Myers has published recently a standard book, "Representative Government in Industry" (Doran) which is a study of the entire field of employe representation.

Mr. Myers is an ordained minister of the Presbyterian Church. He is a graduate of Columbia University, 1904. He spent a number of years in business in New York and served as General Secretary of the Y. M. C. A. and also as Graduate Manager of Athletics at Columbia for several years. His contacts with students, the ministry, the business world and industry give him a background which should prove useful to the Commission on the Church and Social Service. His industrial experience in particular makes it possible for the Commission to offer practical service to Christian manufacturers who become interested and desire to take some steps toward working out practical plans in their factories.

Churches Plan Study Conference on World Peace

ALL lovers of world peace will be heartened to learn of the plans for the "Study Conference for the Churches on World Peace" to be held December 1-3, 1925, at Washington. The conference is being carried forward by a Committee of Arrangements representing the peace agencies of fifteen denominations with the cooperation of the Federal Council's Commission on International Justice and Goodwill.

The *purpose* of the Study Conference has been given a three-fold definition: (1) To study Christian ideals and the Christian attitude toward War; (2) To study the problem of what the Churches ought to do about War; (3) To plan a nation-wide campaign of education through the Churches.

In order that real problems may be fully discussed and real results may issue for the guidance of the Churches in their constructive thinking and in a united program of nation-wide education and action, the Conference has been purposely limited to between 200 and 300. Definite quotas have been assigned to the denominations, and requests have been made that each body shall send to the Conference its strongest leaders and thinkers.

Three Commissions, corresponding to the three-fold purpose of the Conference, will be set up to make advance studies of the problems to be discussed, and to prepare careful syllabi of the questions to be submitted for consideration, which will be sent to all delegates, weeks in advance of the conference. In advance of the work of the three Commissions, it is not possible to state the questions that will be considered, but it is probable that they will include such matters as the following:

What is the teaching of the New Testament in regard to war?

What do the ideals and spirit of Jesus require a modern disciple to think and to do in regard to war?

How far is the organized Church entitled or required to define its attitude toward war in general and toward any specific war?

What is the duty of the Christian toward the State?

Does an individual, for example, have the right to declare himself an outright non-resistant and to teach men so?

What should be the attitude of the Churches and of Christians toward the "big navy" programs of certain propagandists?

Have the Churches any convictions and duties regarding American relations to the Permanent Court of International Justice and the League of Nations?

Have the Churches any judgment and program relative to the permanent peace of the

Pacific, the treatment of Asiatics in America, and the exclusion of immigration from those countries on a basis regarded by them as offensive and humiliating?

What should be the attitude of American Churches regarding tendencies in the United States toward economic imperialism in the Caribbean area, in South America and other lands?

What programs and procedures of education should the Churches adopt in their general advocacy of a Warless World?

The primary purpose in the whole conference will be to discover how far it is possible to come to a common mind, and to formulate plans for going together just as far as a common program can be agreed upon.

New Organization of Commission

The first meeting of the Federal Council's Commission on International Justice and Goodwill under its new organization was held on May 1st. Included among those present were the representatives of thirteen of the denominational peace agencies.

According to the new plan of membership the Commission will be made up primarily of the official representatives of the various denominational peace agencies together with other representatives of the denominations that have not yet formed special committees on peace, representatives of the women's home and foreign mission organizations and a few members at large.

The Committee on Relations with the Orient held a special meeting on May 14 to consider further its program of education in behalf of better relations with Japan.

World Goodwill Day

In the observance of May 18 as World Goodwill Day, the Federal Council of the Churches cooperated by urging the recognition of the day (or rather Sunday, May 17) in the Sunday Schools. The occasion is observed increasingly in the public schools of the country under the stimulus given by the American School Citizenship League. The significance of the date takes its rise from the fact that May 18 was the day on which the first Hague Conference on World Peace was convened in 1899.

New Secretary for World Alliance

The American forces working for world peace have been strengthened by the addition of S. E. Nicholson to the secretariat of the World Alliance for International Friendship through the Churches. Dr. Nicholson is a distinguished Quaker long identified with Christian social movements. He spent some time in Russia during the famine as a representative of the American Friends' Service Committee.

Planning a Nation-Wide Program of Evangelism

EAST Northfield, Mass., will be the scene of a remarkable interdenominational conference on evangelism, June 16-18. Under the auspices of the Federal Council's Commission on Evangelism, the Departments of Evangelism in the various denominations, together with a group of outstanding pastors, denominational officials and secretaries of local federations of Churches, will meet for three days to consider together the possibility of formulating an evangelistic program for the local community, in which all denominations can join.

There is especial significance in holding the gathering at Northfield, where Dwight L. Moody, one of the greatest evangelistic leaders of America, for years lived and from which his influence reached throughout the world. Although the methods which will be considered at the conference this summer will no doubt differ widely from those which prevailed in Mr. Moody's day, the spirit will be the same.

At the opening session on the afternoon of June 16, representatives of each denomination will outline briefly the plans of that body for the coming year. Following this, there will be a discussion led by Dr. George Mahy of the Department of Evangelism of the Presbyterian Church, on the theme, "Is it possible and wise to formulate a program which the Federal Council should recommend to denominational bodies and local federations of Churches, sufficiently broad to accommodate the major objectives of the various denominational plans?" This will be the central question for consideration throughout the conference.

On the morning of June 17, the conference will be attended also by the Executive Secretaries of State and City Federations of Churches, and attention will be given to the evangelistic

program of the local community. Dr. Morton C. Pearson, of the Detroit Council of Churches, who has been the leader in developing a program of simultaneous evangelistic effort on the part of all the Churches of the city, will point out the significance of this new method.

Wednesday afternoon will be given over to a detailed consideration of "The Fall Religious Program" with a discussion led by Dr. C. E. Burton, secretary of the National Council of Congregational Churches. The program which will be presented for discussion includes four items; survey of the needs of the parish or community, a program of house-to-house visitation to welcome back old members and issue invitations to those who are not now members of the Church, a fall Rally Sunday, and a special period of ingathering into the membership of the Church. It is hoped that the major phases of this general program may be agreed upon by all denominations.

On Wednesday evening, Dr. William Horace Day, Chairman of the Federal Council's Commission on Evangelism, will discuss cooperation in a Lenten program, and Dr. George R. Russell, of the Methodist Episcopal Church, South, will lead the discussion concerning the conserving of the membership of the Church.

The closing session on Thursday morning will take up the problems of personal evangelism, with special attention to enlisting the cooperation of laymen. Leaders in this discussion will be Mr. Marvin L. Thrower of Atlanta, and Mr. W. P. Fraser of Pittsburgh, President and Vice-President, respectively, of the Association of Business Men's Evangelistic Clubs.

In connection with the deliberation as to plans and methods, there will be periods for inspiration and emphasis upon the devotional life.



GRAVES OF MR. AND MRS. DWIGHT L. MOODY ON ROUND TOP, NORTHFIELD, MASS.

Dr. John M. Moore, pastor of the Marcy Avenue Baptist Church of Brooklyn, will give a series of devotional addresses, and Dr. John W. Langdale, pastor of the New York Avenue Methodist Episcopal Church of Brooklyn, will lead a special discussion on "The Evangelistic Approach."

Other addresses will be made by Bishop A. R. Clippinger of Dayton and Dr. Floyd W. Tompkins, rector of the Episcopal Church of the Holy Trinity, Philadelphia.

The committee, which is arranging the program, consists of Rev. Frederick L. Fagley, Mr. George Irving and Dr. C. L. Goodell.

Protest Against Demonstrations of Military Preparedness

THE announcement in the press that the Reserve Officers' Association was urging that Armistice Day be utilized for a regular annual muster of all the military strength of the United States led to a prompt and vigorous rejoinder from the Federal Council's Commission on International Justice and Goodwill. This took the form, first, of a telegram to President Coolidge from Dr. Sidney L. Gulick as secretary of the Commission, followed a few days later by official action from the Committee of Direction. In this statement two points were emphasized:

1. That the Council strongly supports the President's suggestion that Armistice Day ought not to be used for military purposes.

2. That in the judgment of the Council the Churches would not be in favor of any regular annual military demonstration of a spectacular sort on any day, on the ground of its needless emphasis upon a psychology of fear and suspicion of other nations.

Dr. Gulick's telegram to President Coolidge was as follows:

"The proposal to use Armistice Day as an occasion for a regular annual muster of our military forces will be viewed with grave concern by hosts of people in the Churches. Since the convening of the Washington Conference on Limitation of Armament on November 11, 1921, Armistice Day has been widely observed each year by Churches of all denominations as a time for urging a constructive program for world justice and world peace. To emphasize greater military preparedness on the anniversary of the armistice of a war which America entered in order to end war displays an incredible callousness to the ideals which our country championed during the war and to which the religious forces of the nation are irrevocably committed. Am confident that millions of Church members would support your disapproval of the observance of Armistice Day as time for stressing military preparedness."

Commenting on the telegram, Dr. Gulick said:

"It has become a settled practice among great numbers of Churches to use Armistice Day as the greatest occasion in the year for holding before the members of the Churches their respon-

sibility for constructive measures for world peace. The Federal Council of the Churches has each year given special attention to the preparation and widespread distribution of literature which would be helpful to Churches, Sunday Schools and other religious organizations in making the observance of Armistice Day most effective in the cause of world justice and world peace. The proposal of the Reserve Officers' Association to seize Armistice Day, thus dedicated to the ideals of world peace, and transform its character by making it a time for magnifying military preparedness is sure to be deeply resented. The only proposal of this kind which would be more objectionable would be to use Christmas Day as an occasion for proclaiming the necessity of the world's remaining an armed camp."

NOTABLE MISSIONARY ATLAS

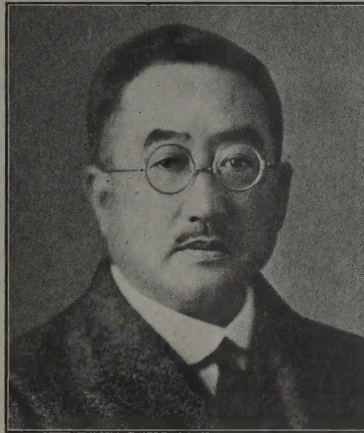
The "World Missionary Atlas," edited by Professor H. P. Beach and Mr. C. H. Fahs, and published by the Institute of Social and Religious Research, (\$10.00) brings the world statistics of Protestant missions up to date. It is an indispensable mine of missionary information, entirely without a rival. It shows that there are 700 organizations over the world carrying on Protestant foreign missions. Of these, 380 send out missionaries, the others collecting funds, or functioning in special ways.

The total income of the 700 organizations, as reported in 1923, was, in round numbers, \$70,000,000. Of the total income stated, \$45,000,000 was received by societies having headquarters in the United States. The societies report 29,188 missionaries. The number of nationals on the salaried staff of missions and indigenous Churches in these same areas is: Asia, 88,635; Africa, 43,181; Latin America and the West Indies, 6,094; Australasia, Netherlands Indies and Pacific Islands, 12,559.

A total of communicants, baptized non-communicants and others under Christian instruction, numbering 8,342,378 is reported for the 116 areas for which missionary statistics are given. Under the comparable categories for a quarter of a century ago, the number was 3,613,391.

Churches Testify to Friendship for Japan

THE dinner given by the Federal Council's Commission on International Justice and Goodwill to His Excellency, Tsuneo Matsudaira, the new Ambassador from Japan to the United States, at the Harvard Club in New York on the evening of April 20th, was a visible demonstration of the spirit of friendship between the two countries, which the Federal Council is seeking to further. The dinner was attended by more than one hundred distinguished leaders in the various Churches, both ministers and laymen.



AMBASSADOR MATSUDAIRA

The chairman of the dinner was Dr. James H. Franklin, Secretary of the American Baptist Foreign Missionary Society and Chairman of the Federal Council's Committee on Relations with the Orient. The Ambassador was welcomed in brief addresses by Dr. John H. Finley, of the *New York Times*; Dr. Joseph C. Robbins, representing the Foreign Missions Conference of North America, and Dr. William I. Haven, who spoke in behalf of the Federal Council of the Churches. Dr. Haven told the Ambassador that, while there is no State Church in the United States, the Church has great influence in public questions, national and international. "I believe," he said, "that the delicate question that concerns your people and ours would not have eventuated as it did if there had been more time for the Churches to influence public opinion, or if the time had not been set at the crisis of a Presidential election and certain complications had not arisen.

"The Church has been in no small measure the creator of the large-hearted hospitality of America to all races and peoples. What hurts some of us most deeply is that certain crafty forces are for their own selfish ends distorting the features of our mother so that we hardly know her. America, the beautiful and bountiful, is as if her bosom had shrunk and her face had gone awry with prejudices.

"We shall use our influence not alone, or, might I say it, not chiefly, perhaps, for your sake, but for our own sakes, to alter this situation. Our mother's house, our ancestral home, should be open to all the good from all the world, in proportion maybe, and with careful sifting to see that the unworthy are excluded.

"None should be more welcome than the best among your people—welcome to our hospitality, welcome to our citizenship—for you bring order-

liness, organization, vigor, culture, loyalty, beauty and refinement."

Ambassador Matsudaira gave a forceful expression to his confidence in the friendship of Japan and the United States, and expressed his deep interest in the ideals of the Churches. His address was in part as follows:

Gratitude to Missionaries

"Knowing as I do quite a number of the missionaries and teachers you have sent to the East, and having closely followed, with a deep sense of

admiration, the painstaking and noble activities of these spiritual workers, I do not feel that I am a stranger among you. The single-hearted devotion to their faith and the spirit of self-sacrifice in which the missionaries are carrying on the task of promoting the general welfare of the people in our part of the world can hardly be praised too highly. The service they render in the uplift of the inner life of my countrymen, as well as in the promotion of better understanding between our two nations, is widely recognized and we owe them a deep debt of gratitude.

No Secret Treaty

"It has been charged recently that certain clauses in the new Russo-Japanese treaty transgressed the principle of the open door in Russia. This is certainly a far-fetched interpretation; and I was very glad to observe, during the last week, that a fair interpretation was made by Americans themselves. There is another point in connection with this treaty about which apprehensions appear to be entertained. The report is circulated in the press from time to time that Russia and Japan have concluded a secret agreement of a more or less militaristic character. Secret diplomacy, gentlemen, is a thing of the past. It is an idea repugnant to the spirit of the treaties made at the Washington Conference, to which we are a party. I am happy to be able to assure you that Japan has no secret treaty or agreement with Russia or with any other country.

"Live in Peace With All"

"Japan today is deeply permeated with the desire to live in peace with all the nations of the world. She is determined to be fair and above-board in all her international dealings; and she is ready to adjust her own affairs in such a man-

ner that they will be in keeping with the demands of the times and the progress of the world. It was in pursuance of this policy that we took part most gladly in that memorable Conference on Limitation of Armament; and, as you all know, Japan, like the United States and Great Britain completed the scrapping program within the time prescribed by the naval treaty. With the sinking of the battleship "Tosa" on February 9th this year, Japan has scrapped fifteen capital ships such as "Satsuma," "Aki," etc., doomed by the Washington treaty. If there were any basis whatever for the idea so often noised about that there is danger of war between us, this would not have been done by us, nor would you have similarly scrapped scores of millions of dollars of fighting vessels.

"We have withdrawn our garrisons from China; we have restored Shantung to China; we have pursued and still intend to pursue the attitude of non-interference concerning the internal affairs of China. We are doing all that lies in our power to observe both the letter and spirit of the Washington pacts in all our dealings with other nations.

Desire for American Friendship

"I am glad to be able to tell you that Japan is doing her utmost to be fair and conciliatory in all her dealings with this country. The amendment of the law of nationality, effected last year, and the enactment of the law of foreign ownership of land, this year, are instances which may well be regarded as manifestations of that attitude. Formerly a Japanese born in this country, while acquiring American nationality by reason of birth, acquired Japanese national-

ity at the same time. This having been criticized in America, we saw the need of a remedy. By the new legislation a Japanese child born in this country shall not acquire Japanese nationality unless, within fourteen days after its birth, a special application is made for retention of Japanese nationality.

"In regard to the foreign ownership of land in Japan, a new law passed both Houses of the Diet last March recognizing the ownership of land by foreigners. The restrictions hitherto imposed on the sale or mortgaging of land in Japan are entirely abolished. It is true that there is a provision in this law whereby the Government may issue an ordinance putting into effect reciprocal measures in the case of citizens or corporation of a foreign country or part of a foreign country which denies or restricts the ownership of land by Japanese. It is the intention of our Government at present not to issue such an ordinance.

"Last but not least, let me refer to the talk of war between our two countries. It has given me surprise to find such talk being repeated from time to time in the United States, and more especially to learn that there are even some Europeans who take pains to come over to this country and indulge in such speculations. It is quite obvious that there are no issues between the United States and Japan awaiting settlement by force of arms; and it can be said further that as far as can be seen into the future no situation will arise which cannot be adjusted by ordinary and friendly diplomacy. War between our two countries is a matter of physical impossibility, and we are destined to live in peace for all time."

Toward Better Religious Statistics

WHEN one sees some of the figures which are announced as representing the strength of the Church numerically, financially or in other respects, one sometimes can hardly help raising the question, "Are religious statistics either religious or statistical?" It is a matter of common knowledge among those who are closely in touch with Church organizations that the present methods in many of the Church bodies leave much to be desired both as to accuracy and as to care in interpretation.

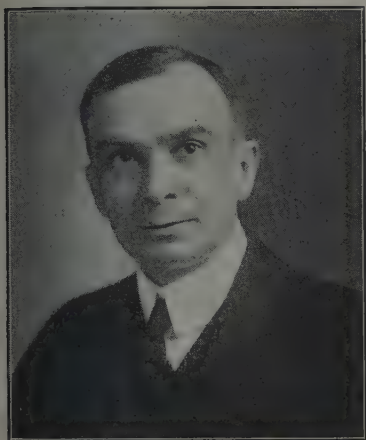
This question is especially timely at the moment when the United States Government is preparing for its next decennial census to be taken in 1926. The Director of the Census has stated that the results secured by the Bureau of the Federal Census in the Department of Religious Organizations in both the 1906 and the 1916 census were so unsatisfactory that he has been dubious as to the wisdom of including a religious census in the 1926 program.

The Federal Council of the Churches, after having discussed the matter with the Director of the Census and with the statistical officers of several of the denominations, has undertaken a preliminary inquiry into the present practice of securing statistics and into the possibilities of improving methods. The services of Miss Estella T. Weeks, formerly associated with the Research Department of the National Board of the Y. W. C. A., have been secured for this purpose.

On June 8, a conference is to be held at the office of the Federal Council of the Churches to which representatives of each denomination are being invited for the purpose of considering with the Director of the Federal Census, who will be a guest at the meeting, the many questions involved in the effort to secure more worth while statistical data concerning the work of the Churches.

Advance Plans in Christian Education

IT is a source of gratification to leaders in all denominations that Professor Luther A.



PROFESSOR L. A. WEIGLE

Weigle of Yale University has accepted the chairmanship of the Federal Council's Commission on Christian Education for the present quadrennium. Professor Weigle is one of the most distinguished leaders in the field of religious education in America. He has for several

years held the Horace Bushnell Chair in the Yale Divinity School, and has just been given the signal honor of being appointed to a Sterling professorship in the University, in recognition of his remarkable contributions to religious education.

Associated with Professor Weigle will be Rev. Benjamin S. Winchester as Executive Secretary of the Commission. Dr. Winchester, like Professor Weigle, has for many years been in intimate touch with the Sunday School Movement, particularly with the International Council of Religious Education and the International Sunday School Lesson Committee.

The functions of the Commission on Christian Education, as defined by the Administrative Committee of the Federal Council at a recent meeting, include the following:

"1. To develop as full a coordination as may be possible of the programs of religious education now being promoted by the various educational agencies of an interdenominational or undenominational character, as already begun through the Council on Correlation.

"2. To lay upon the Churches in the constituency of the Federal Council their responsibility as Churches to give larger attention to religious education, and, in this connection, to cooperate with and reinforce the work of the International Council of Religious Education, the Council of Church Boards of Education, and other specialized agencies of religious education.

"3. To cooperate with the other agencies of the Federal Council, especially the Department of Research and Education, in furthering its educational projects."

One of the distinctive contributions which the

Federal Council is making in the educational field is in the effort to secure a better correlation among the many educational agencies. A "Council on Correlation of Problems of Religious Education," under Dr. Winchester's chairmanship, has been meeting at frequent intervals, bringing together the representatives of the Sunday School movement, the Missionary Education Movement, the Y. M. C. A., the Y. W. C. A., the Boy Scouts, the Camp Fire Girls and other organizations, in the interest of making a more united approach to their common educational task. At the present time, special attention is being given to studying the problems of education for better race relations. It is believed that, by dealing with a concrete issue of this kind, and approaching the matter from the standpoint of the life interests of the individual, rather than of any particular organization, it will be possible to discern more clearly just what each of the various organizations has to contribute to a rounded program of education in this field.

A similar approach is being made to the question of education for temperance and law observance. The Commission has just prepared preliminary studies in the form of questionnaires to be circulated widely by leaders of young people's groups. The object of these questionnaires is to ascertain present attitudes and opinions of young people with respect to prohibition and law observance and with respect to persons of other races. It is desired to gather this information from all parts of the country and from all kinds of social groups. Pastors and directors of religious education who would be willing to cooperate with the Commission in this undertaking are invited to correspond with the secretary, B. S. Winchester.

Early in the fall, an important meeting of the whole Commission is contemplated for a thorough discussion of the relation of religious education to the public school. Timeliness is given to this gathering by the fact that throughout the country thoughtful people are asking what the Church is to do to prevent popular education from being wholly secularized. It is proposed at the meeting in the fall to discuss the whole educational philosophy in the light of which the policies of the Protestant Churches should be formed.

The Federal Council's Department of Research and Education has made a timely contribution to the temperance movement by a survey of the extent to which temperance education now has a place in the program of the Church School. This study, made by Mr. Goodwin B. Watson, was published in *Religious Education* for February, 1925. It reveals a startling lack of attention in programs of Christian education to

training in temperate living. With the coming of legal prohibition, the Churches have apparently relaxed their interest in the movement and need to be aroused to a new sense of responsibility for carrying on the educational measures without which legal prohibition can never be truly effective.

Problems of Church Building Studied

UNDER the auspices of the Home Missions Council, the representatives of the denominational departments of Church erection, met in a two-day conference at Detroit, April 20 and 21, for an interchange of experience with reference to Church Architecture.

Mr. A. F. Wicks of St. Louis, architect of the Disciples of Christ, spoke against the corner pulpit, the sloping floor and rooms opening into the auditorium, and argued for the rectangular room, with length at least three-quarters greater than the width, and the use of both pulpit and lectern. He advised removing both organ and choir from in front of the congregation and placing the communion table in the place of prominence on a raised chancel floor facing a great center aisle. Dr. Henry E. Tralle, formerly of the Board of Publication of the Northern Baptist Convention, advocated the completely departmentalized Sunday school, with separate assemblies for each department except the adult, and a permanent individual classroom for every class, including beginners.

Dr. Worth M. Tippy, representing the Federal Council of the Churches, advocated the Church and parish house, the latter to house religious education, social gatherings, recreation and community work. Our Churches, he thought, cannot afford to build separate units for worship, religious education and community work, because it is necessary to provide for the spiritual care of entire communities. Strong Churches must share with the weaker and therefore must not allow themselves to build ideally. Great economies can be secured by using social rooms for Sunday school purposes, and then building additional rooms required.

For the social equipment of a Church of 1000 members Dr. Tippy recommended the following: Church office, pastor's office and the use of small classrooms for the offices of other staff workers; a large young people's parlor connecting with a library; women's clubrooms consisting of parlor, kitchenette, storage room and lavatory; attractive club rooms treated as living rooms for boys, girls, and men; a gymnasium or recreation room, to be used also as a banquet room, kitchen, and equipped with separate showers and locker rooms for the two sexes; a community hall for lectures, pageants and other entertainments.

The survey of current progress in religious education, presented to the recent meeting of the Religious Education Association in Philadelphia, was prepared by Dr. Winchester, the Secretary of the Federal Council's Commission on Christian Education. This survey is printed in full in *Religious Education* for April.

"Every strong Church," said Dr. Tippy, "may as well have this equipment, for it can be used by the Sunday school if properly built. In fact, it will give the Sunday school better equipment than a building devoted wholly to religious education."

The discussion of the papers was animated and revealed marked difference of point of view, but made it evident that there is hopeful progress both in the artistic quality of Church buildings and their better adaptation to modern Church work.

RELIGIOUS DRAMA CONTEST

Through the generous interest of friends, the Federal Council's Committee on Educational and Religious Drama is able to offer a prize award of \$500 for a religious play of social significance dealing with such themes as industrial, racial or international relations."

The length of the play may be determined by the author. The Committee has in mind especially the needs of the average Church, but it will favor a play of such religious and artistic value as would qualify it for effective production in the larger Church as well.

Manuscripts must be unsigned. The name and address of the author, the title of the play, and stamps for return of the manuscript must be enclosed in a sealed envelope accompanying the manuscript.

Manuscripts must be received on or before July 1, 1925.

The accepted manuscript will become the property of the Committee and will be published in the second volume of religious dramas and offered for production without royalty.

The judges of the contest are members of the Federal Council's Committee: George Reid Andrews, Elizabeth Baker, Percy Jewett Burrell, Lee F. Hanmer, Margaret Swann Pratt, Helen L. Willecox, Benjamin S. Winchester.

At the spring meeting of the Department of Research and Education of the Federal Council, held on May 22, Honorable Houston Thompson, Chairman of the Federal Trade Commission of the United States Government, was present and spoke concerning the work which the Commission has been doing in furthering ethical standards of business practice.

A National Interracial Conference

By J. MARVIN CULBRETH

Educational Secretary M. E. Church, South

(A penetrating interpretation of the National Interracial Conference held at Cincinnati, Ohio, March 25-27, under the auspices of the Federal Council of the Churches and the Interracial Commission. There have been many state and local interracial conferences during the last five years. This was the first national gathering of the kind. There were 216 delegates—114 colored and 102 white—from seventeen states)

THE complexion of the conference was a blend of almost equal parts of white and colored faces. A Negro speaker on the first day said that the convention had been characterized as a "high-brow" affair. This was largely true, since it was composed of a group of highly intellectual leaders among Negroes, and a representation of like quality from among white people.

The method of the conference was discussion. Persons were chosen to introduce selected topics in statements of ten or fifteen minutes, and immediately delegates began to express their minds. No time was lost in embarrassing pauses. On the contrary, it was difficult to get the floor. One day after several Negroes had spoken on a topic, one of their leaders insisted that the mind of the white people be presented as fully as that of the colored, and he suggested that before any further remarks were made by Negroes, more white people should be heard from. His contention was applauded by the delegates, especially by those of his own race.

The theme of the conference was "Race Relations," and it was considered in the following categories: Publicity, Health, Housing, the Interracial Movement, Social Agencies, the Church, Industry, the Courts, Education.

The remark of President John Hope of Morehouse College, Atlanta, who closed the session on Friday afternoon with an admirable address, sums up impressively the major emphasis of the conference. He said: "I have listened to all the discussions. It seems to me that the problems we have faced grow out of either the lack of education, or the wrong sort of education." When it is understood that this criticism applies with equal weight to both white and colored education, the significance of it may be fairly gauged.

This point of view is significant. It means that both white and colored people recognize the impossibility of bringing about permanent goodwill among the races except by the slow and patient process of the class-room and the forum. In relation to this conclusion it is of signal importance that one of the liveliest sessions of the conference was that in which students took the leading part. A strong impression was made upon the conference as to the importance of the interracial approach on the part of students, and a resolution was adopted asking that in future conferences, the student delegation should be enlarged and their participation made more effective.



SOME OF THE DELEGATES TO THE NATIONAL INTERRACIAL CONFERENCE AT CINCINNATI, OHIO, MARCH 25-27

The major objective to which the delegates heartily gave their assent was the effort to solve the problems of American life by a united approach by all the racial elements involved. Repeatedly attention was drawn away from alleged grievances of one race or another and focused upon some underlying weakness in our national or community life which menaced the welfare of all races as well as that of a particular group. And over and over again it was affirmed that unity of aim, singleness of purpose, with reference to the ultimate ends to be reached, should be stressed rather than the secondary question of the position of any race in the movement.

This point cannot be too strongly pressed. At one stage in the convention a Negro speaker warned that disproportionate emphasis was being placed upon the particular point of view of his own race. Instantly two white students were on their feet protesting that they had been used to hearing the white man's point of view presented, and now welcomed the opportunity to understand more clearly the Negro's point of view. It must occur to the reader that when a spirit like this prevails in a conference including so diverse elements as came together in Cincinnati, the outlook is made much more hopeful.

From what has gone before, it may be seen that the question of segregation was not made an issue of supreme importance. One speaker said that as to public, tax-supported facilities, Negroes felt that they had a right to their share of the benefits flowing from them, but as to privately owned and conducted facilities, it might be granted that the separation of the races was desirable. This position seemed to have the approval of the delegates. The spirit of the convention evidenced in this particular discussion will commend itself to all thinking persons.

When one sat in the convention and heard recounted instance upon instance of injustice and discrimination against persons on account of their race, he could more deeply appreciate the noble restraint which intelligent and considerate leaders among the colored people are actually exerting upon the members of their race. The word most frequently upon the lips of delegates was "justice"—not equality, or intimacy of friendship, or promiscuous mingling, but the enjoyment of simple justice based upon the laws which are already upon the statute books.

The platform utterances were brief, and bold as brief. Dr. Alva Taylor of the Disciples Church, minced words not at all when he spoke to a great audience on Thursday evening on "The Sin of Race Prejudice." He was followed by Dr. C. V. Roman, of Nashville, who said some startling and indisputably true things to the convention. On Friday evening the

speakers were Dr. Will W. Alexander, of Atlanta; Dr. George E. Haynes, of New York, and Dr. Sherwood Eddy, of New York.

The breadth of reach of the convention is suggested by another circumstance. The meetings opened in the auditorium of the Book Concern of the Methodist Episcopal Church. The Thursday evening session, including an open forum discussion and the platform addresses, was held in the Plum Street Temple, one of the great Jewish synagogues of Cincinnati. The closing session took place in Trinity Methodist Episcopal Church. Thus, denominational lines simply melted away; racial differences disappeared; and religious barriers were set aside. Let the picture form vividly in the mind's eye: A great concourse made up of members of several races, and of practically all the Protestant denominations, sitting spell-bound in a great Jewish synagogue as a white man and a Negro in turn discussed the ultimate requirements of the Christian faith as binding upon all mankind. Jews sat in the audience and betrayed no disapproval whatever when the earnest speakers pled for the acceptance of the aims and spirit of Jesus of Nazareth as the only hope of the world's improvement.

Out of the convention came new attitudes, larger goodwill, and a more definitely particularized purpose to thrust out in certain directions for the achievement of the will of Christ in interracial affairs. Time will unfold in orderly stages the plans which have been forming in the minds of the leaders of the movement. In the meantime, the work of the Federal Council's Commission on the Church and Race Relations merits the very serious attention of every person who is interested in the coming of Jesus Christ. Dr. Haynes, the executive secretary of the Commission; Dr. Will W. Alexander, whose knowledge of racial conditions in the South gives him a position of unexampled leadership, and Mr. Robert B. Eleazer, who so ably assists in this work as director of publicity, are engaged in a labor which is so fundamental to the preservation of our civic and religious institutions, that no sincere person can with justice withhold his support from the work they are seeking to accomplish.

The world-wide influence of the cooperative movement among American Churches is illustrated by the recent request of the new Council of Churches in New South Wales for suggestions from the Federal Council as to its work and for copies of the *Federal Council Bulletin*. Copies of the *Federal Council Bulletin* go to Christian leaders in every quarter of the globe and an increasing body of correspondents from foreign countries are in regular touch with the Federal Council in America.

Social Service Commission Moves Ahead

ONE of the best attended and most valuable meetings of the year of the Commission on Social Service was held on Friday, May 15. There was much regret at the absence of the chairman of the Commission, Bishop Francis J. McConnell, who was in South America. Announcement was made of the resignation of Rev. Carl H. Barnett, as Secretary for Community Relations, and Miss Elinor Henry as Office Secretary, and the appointment of Miss Helen Yergin, former Office Secretary of the St. Louis Federation of Churches, as successor to Miss Henry.



BISHOP FRANCIS J. McCONNELL
Chairman, Social Service Commission

The election of Rev. James Myers, personnel director of the Dutchess Bleachery, to give special attention to the relation of the Church to industrial questions, is announced on another page.

The Executive Secretary reported that \$10,000 of the proposed \$15,000 advance in the budget of the Commission had been raised. Of this, \$7,000 is a gift from the Universalist Church for a Field Secretary.

An appropriation of \$5,000 has been made

by the American Social Hygiene Association over a period of two years, for cooperation with the Association in its work with the Churches.

It was voted unanimously to join in the continuation of the campaign for the Child Labor Amendment and at the same time to act vigorously for better child labor laws in the states.

Rev. Carl H. Barnett reported that the first draft of the book on the jails has been finished and that it will soon be ready for publication; also that a survey of the jails of Connecticut in co-operation with the Connecticut Federation of Churches is under

way. The survey will include important case studies in every county. The preparation and publication of studies or monographs on Unemployment, Forms of Industrial Democracy, and The Church and Industrial Conflicts were authorized.

The report of the committee on the Labor Sunday Message, recommending that the Message for the current year stress goodwill and co-operative relations between organized employers and organized workers, was approved.

Why the Church?

A Syllabus of Questions for Use by Discussion Classes. Published by The Inquiry, 129 East 52nd Street, New York City. (Paper \$.60; cloth \$.90)

THOSE who are alive to the realities of our time will know that the title of this book represents no idly invented question. "Why the Church?" is something that a great many people today are actually asking. Some, as for example in Russia, ask it with bitter prejudice of a negative answer. Some ask it out of a wistful disappointment at what they think to be the failure of the Church to maintain a place of power in our present civilization. And some ask it, not in words, but by the implication of their practical indifference. What does the Church matter? Why bother about it, one way or the other?

This brief, but richly inclusive book, published by The Inquiry, has in mind a double purpose. In the first place, it would help those whose affections are loyal to the Church to face definitely in their thinking the question of the Church's relative failures and the opportunities which she must seize if she would be worthy of

her tremendous purpose. In the second place, it would persuade those who are now hostile or indifferent to the Church to consider whether there be not in organized Christianity a more potent and a more essential factor for our civilization than they have known. With this double direction of its interest, the book is admirably calculated to do exactly that which needs to be done—namely, to furnish a rallying point for frank and fruitful discussion between people of different points of view concerning the Church. It consists of an introduction and twelve chapters on these subjects: Why the Church; The Church and Worship; The Church as a Fellowship; The Church as Teacher; The Church as Teacher (continued); Church Discipline; The Business Practice of the Church; Church Growth; The Church Serving the Community; Church Organization; The Church and the State; The Church and the Christian Way of Life. As the introduction succinctly states:

"After extended suggestion and criticism by many persons representing varied points of view and experience a set of questions has been prepared on each section. These questions are intended in every case to stimulate discussion and not to call for mere affirmative or negative answers as to matters of fact.

Those who have produced this book will be the first to wish to consider it as being tentative. Discussion groups which use it will unquestionably raise other questions and produce many other suggestions than those already to be found in its pages. But the book as it stands is suffi-

ciently explicit to stimulate definite discussion and to guide it into clear channels, sufficiently fruitful in comment to give material for thinking to those who may not have already many formulated ideas of their own, and yet, at the same time, sufficiently provocative of new interrogations to wake all the imaginative activity of keen minds. Groups of thoughtful men and women, and especially of our younger men and women, can find few things more valuable for themselves, and ultimately more helpful for the Church, than the study together of this book.

W. Russell Bowie

Getting Together in Canada

By RICHARD ROBERTS

Pastor, American Presbyterian Church, Montreal

ON JUNE 10, after twenty years of negotiation, the Presbyterian, Methodist and Congregational Churches of Canada will join together and become the "United Church of Canada." Back of this event, it is possible to trace two streams of influence. The first is that the essential genius of Reformed Christianity in Canada has been "Union." This, no doubt, arose in the first instance from the necessities of the case. In the difficult conditions of a new, sparsely-populated country, it became very quickly evident that Old World divisions were irrelevant and obstructive. There has been an act of Church Union on the average every five years during the last century, and the great union of 1925 is the logical conclusion of this tendency.

The second influence grew out of the necessities of evangelization in the Northwest. Some cooperation had been set afoot before the present negotiations had been started; but it was in 1908 that the cooperative movement assumed a considerable momentum—a circumstance to be attributed to the recent inauguration of the discussion of organic union. The cooperative plan was three-fold: (a) Certain territories were handed over to one or other of the negotiating Churches, and members of all three Churches were urged to join the congregations of the occupying Church; (b) Churches organized on "The Basis of Union" (which was first issued in 1908) and affiliated to one or other of the negotiating Churches; (c) independent local unions not affiliated to any of the parent Churches but organized on the "Basis of Union."

Even with all the care that has been taken to meet the requirements of all the parties to this Union, it is now clear that a fifth of the Presbyterian congregations will remain outside the Union and organize themselves into a new Presbyterian Church. But it is difficult to see

what prospect a Church has which organizes itself on a definitely sectarian, anti-union basis, in a country which has made "Union" almost its religious watchword.

The Basis of Union is in two parts, the first relating to doctrinal standards, the second to Church polity. The doctrinal part is a summary of the Evangelical faith substantially as it is held in all Evangelical Churches. Concerning it, no more needs to be said here than is contained in the testimony of one of the prominent present opponents of union. "Their statement of doctrine," said this gentleman when the Basis first appeared, "will be of permanent value to the Christian world. It will be a standing testimony to the essential unity of the Protestant Evangelical Church both in this and in other lands, and will be of value in helping to set before the world the substance of the Protestant Christian faith." As for the section on Church polity, its character may be gathered from the judgment of another opponent of union, who has said that it is "practically Presbyterian." Evidently the aim of the Joint Committee on Polity has been realized, to "provide substantial congregational freedom and at the same time to secure the benefits of a strong connectional tie and cooperative agency."

It is, I think, true to say that this is the greatest experiment in Christian reunion since the Reformation; and I say that with deliberation. It is probably the greatest in the geographical area and the number of people involved; but I am not thinking of that, but of the greatness of the experiment in view of the diversity of the elements that are going to be fused into a single thing. You may trace the genealogy of Presbyterianism, Methodism and Congregationalism back in unbroken succession to the Upper Room in Jerusalem on the day of Pentecost, though a good deal of the family likeness has been lost in the interval. Today,

little is to be gained by recalling "the far-off unhappy things and battles long ago," by which the family was broken up; but here we have three groups of Christians which, living apart, have in course of time evolved their own tradition, their own technique, and their own doctrinal emphasis, while remaining true to the central positions of an Evangelical faith. There have been unions of Presbyterian groups before this, and there have been unions of Methodist groups. But not yet has there been a union of Presbyterians, Methodists and Congregationalists. It is a new thing in the world, and a bold thing. Presbyterians and Methodists have been separated by a doctrinal emphasis; the former followed John Calvin and the latter Arminius. And the difference was at bottom about the relative places of God and man in the business of man's salvation. Arminius gave more room to the human agent than Calvin with his doctrine of Divine Sovereignty could. But nowadays we see that the whole of God and the whole of man are to be engaged in the task of redemption.

Furthermore, there have been differences of technique and discipline, of Church order and government, which will be fused together into a new whole. Presbyterianism and Methodism, with their array of Church courts, have not always given due attention to freedom in their zeal for order, but the Congregationalists are coming in with their traditional zeal for "the liberty of prophesying" and their strong emphasis upon congregational autonomy. And we live in good hope that we shall grow into a Church in which the old vexed problem of maintaining order and freedom at the same time will be solved.

On the tenth of June, we will gather the materials together and put them into the pot, and the fusions will go on in the fellowship and the common service that will follow. It

is probably true that some of us will not be able to forget that we were Presbyterians or Methodists or Congregationalists—and I am not sure that it is yet desirable that we should—but our children and our children's children will. I do not know what they will call themselves, for the name of the Church does not supply them with a handy label. Perhaps they will simply call themselves "Christians," and that will be as it should be. I confess that I am even now finding satisfaction in the prospect that within a few months I shall be a Christian minister without a doctrinal or a sectarian label.

And what fills my own mind when I think of the United Church is the promise it holds that we may some day have here in Canada a "seamless coat" for Christ. It is true that there are bodies of Christians who remain outside the present movement. But the logic of Christian reunion is irresistible when it gets under way; so plain is this that I have heard none of the opponents of reunion even suggest that the present first step will fail or that the United Church of Canada will fall apart.

The hope we cherish, who go into the United Church, does not end with the United Church. For, as I understand the logic of our present duty, it carries within it the hope that one day the people shall be the Church and the Church the people. "I saw no temple therein," said the seer of the New Jerusalem. There was no temple; yet it was all temple, "for the Lord God and the Lamb shall be the temple thereof." The Church is the body of Christ that it may make whole peoples and at last all mankind into the Body of Christ; but the Church first digs where it stands. The United Church of Canada can have no enterprise short of that of making the Canadian nation a member of Christ, and to that it will, by the sheer logic of its birth, address itself.

To Study the Status and Work of Women

UPON request from a Joint Committee representing the Federal Council of the Churches, the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions, the National Board of the Y. W. C. A. has released Miss Clarissa Spencer for three months next fall to make a thorough-going study of the place of women's organized work in the total life and work of the Church. Miss Spencer will carry on her study in cooperation with the Federal Council's Department of Research and Education.

This arrangement is the first outcome of the appointment of the Joint Committee authorized by the quadrennial meeting of the Federal Council last December. It is contemplated that

the study will necessarily include a survey, not only of the relation of the work of the women's societies to the general agencies of the Church, but also the present ecclesiastical status of women and the extent to which they are eligible to hold positions of responsibility in the Churches.

Upon recommendation from this Joint Committee, the Administrative Committee of the Federal Council, at its meeting in April, unanimously adopted the following recommendation:

"VOTED: That the Administrative Committee express to the highest governing body of each constituent denomination the conviction of the Federal Council that women as well as men should be appointed to represent the denominations on the central governing bodies of the Council."

A Five-Point Program for the Local Church in the Crusade for a Warless World

(Recommended by the Federal Council's Commission on International Justice and Goodwill)

EVERY Church and congregation in America should have a vital part in this twentieth century crusade if it seriously desires to do its duty in establishing the Kingdom of God among the nations. The following five activities are suggested, which every Church may well undertake:

1. Adopt some declaration of faith and purpose to work for a warless world. (The "International Ideals" of the Churches might serve as a model or be adopted as it stands).

2. Establish a Peace Workers' Library for the use of Church members and definitely encourage its use.

3. Observe Armistice Day or Armistice Sunday by some appropriate service and provide in the Sunday School, at least twice a year, on the Sundays nearest May 18 and November 11, an exercise or lesson on the abolition of war and the way to achieve and maintain permanent world peace.

4. Promote the use of study courses on World Justice and Peace by each of the groups and classes of young people and adults as a part of their regular program during the year's activities.

5. Establish a Church Committee or Council on International Goodwill to serve as the visible expression of the interest of the Church in world peace, to carry forward the various peace activities of the Church, and to cooperate with

other Churches in community enterprises and programs in the establishment of a Christian world order.

How One Church Does It

The Broadway Tabernacle Church of New York City has already done four of these five things and is in process of taking the fifth step, Number One of the above list.

Its "Council on International Goodwill" consists of two representatives each of the Church Committee, the Sunday School, the Women's Missionary Society, the Young Men's Club and the Christian Endeavor Society. The Council meets when called by the chairman. The Committee on Literature has established an unusually fine collection of books for Peace Workers. The Council printed a special flier on the World Court question, which was distributed through the pews. All the groups cooperated in securing signatures from Church members to a petition to the Senate on the World Court question. A special committee of the Council presented the World Court question to the New York City Federation of Churches, with a view to having the matter acted on by all the Churches of New York. Goodwill Day was observed in the Sunday School.

When 50,000 strong Churches follow this splendid example, the Crusade for a Warless World will be well on its way.

Interpreting the Federation Movement

During the last two months, several important social events have been held as a means of interpreting the significance and program of the Federal Council of the Churches to a wider constituency.

In honor of Mrs. George Cadbury of England, President of the National Council of Evangelical Free Churches of Great Britain, a special luncheon was given by the Federal Council of the Churches at the Town Hall Club, New York, on May 22. Mrs. Cadbury is the first woman to have held this distinguished position in Great Britain. She is widely known for her interest in the efforts of a group of British Quaker employers to develop more cooperative relations with the employees. She has been in this country as a delegate to the meeting of the International Council of Women, held in Washington, D. C., in May.

On April 1, Mr. Will Hays, former Postmaster General in President Harding's Cabinet, was the host to a group of business men at a luncheon at the Union League Club, New York, in

honor of Dr. Cadman, the President of the Council.

On April 30, a tea was given at the home of Mrs. James Lees Laidlaw, attended by a group of New York women who were interested in hearing about the work of the Federal Council for world peace. An address was given by Raymond B. Fosdick, who declared that the Churches had it in their power to do more than any other agency to make war a thing of the past.

Wilfred W. Fry, head of the N. W. Ayer Advertising Company, was the host at a special dinner at the Union League Club on the evening of April 2, at which the work of the Federal Council's Commission on Evangelism was interpreted. Addresses were made by Dr. William Horace Day, pastor of the United Congregational Church of Bridgeport, Conn., and Dr. C. L. Goodell, Secretary of the Federal Council's Commission on Evangelism, emphasizing the strategic influence of the Federal Council in reinforcing the spiritual life of all the constituent denominations.

The West As Part of the Non-Christian World

BY PROFESSOR DANIEL J. FLEMING

(Formerly Missionary in India, Author of "Marks of a World Christian" and "Whither Bound in Missions.")*

IT has long been the custom, when making missionary maps, to paint the sending countries white, and the receiving countries, black. In recent years, however, we have been startled into the realization that the West is part of the non-Christian world, and that there is no sharp division into lands that are white and those that are black—unless, indeed, the West is of a deeper black because it has had access to Christ so long.

We have to acknowledge that our Western valuations are largely un-Christian. In current thought success is measured in terms of money, property, and material power. The commercial motive dominates the values in recreation and play, tending to lower them to the level of passion and satiation of the senses. Scientific invention and discoveries are often used as a means of selfish gain. The bitterness of class struggles proves that the spirit has not been permitted to yield the fruits of love, joy, peace. The glaring contrasts of luxury and squalor are quite incompatible with the teachings and spirit of the Carpenter of Nazareth. Western Christendom shows itself most apostate in the sphere of international relations, where governments are managed to buttress selfish national privilege and the material powers of a special few. After fifteen hundred years or so of Christianity one would have supposed that the nations of the West would at least be able to live in decent friendliness with one another.

We find an experienced missionary lecturer acknowledging to his Indian audience that "except in individual lives here and there, the meaning of the incarnation of Christ has hardly been comprehended in the West, much less lived up to." The head of one of the great missions in India recently gave it as his judgment that America needs the gospel of Christ as much as does India; that our ideals are as much athwart the mind of Christ as are those of the simple villagers of Hindustan. Over and over again, when meeting the informed criticisms of non-Christian students abroad, I have had to acknowledge that America is not yet Christian; it is only trying to become Christian. Missionaries from the great port cities and from all parts of Africa say that it is just where there has been most contact with the West that success is least. The most striking results have come where work

has been carried on apart from European and American traders and settlers.

A new factor in the situation is that, as a result of the great modern student migrations, intelligent representatives of other peoples are beholding at first hand our shame.

Foreign students in our midst do not hesitate to jar us out of self-complacency by pointing out our pride of race and national arrogance; our passion for money, for power, for pleasure; our materialism; our consciousness of color. No intelligent Oriental will refuse to acknowledge that there are vices in his part of the world; but he will insist that they can generally be matched by those of the Occident in what is often a more strident and aggressive form. Many of them come to the West predisposed to find a Christian civilization here. They make no secret of their disappointment.

Our own students are beginning to realize the implications of this inclusion of the West in the non-Christian world. Such questions as the following are handed in:

Does a Church, that is willing to tolerate a state of things in which it can be authoritatively stated that 10 per cent of the workers of the United States have been out of work all the time, possess the moral passion that can evangelize the world?

How can we justify ourselves in bringing Christ to the needy of the foreign field and then stand around with "hands down" when Western industries come along and upset all Christ's principles in their business relations with these peoples?

There was a time when at missionary conferences the contrast of the bright side of Christianity with the seamy side of the non-Christian religions would have gone unchallenged. "In Darkest Africa" was a book title typical of the nineteenth century. It is significant, however, that at the last Quadrennial Student Volunteer Convention there was more outspoken criticism of Western civilization and its economic and political shortcomings than of Africa and the Orient.

Hence in the minds of many, "the evangelization of the world" no longer has exclusive reference to other peoples. They sadly acknowledge that the West is only relatively Christian inasmuch as large areas of its life and of its international relations are not yet fundamentally affected by the principles of Christ. All classification that self complacently puts the anti-

* The substance of a chapter in his "Whither Bound in Missions," printed here through the courtesy of Association Press, New York, publishers of the volume for the Student Departments of the Y. W. C. A. and the Y. M. C. A.

Christian entirely outside so-called Christendom must be given up.

The realization that the West is part of the non-Christian world has made necessary a sharp distinction between Western civilization and Christianity. There have been missionaries who have encouraged the spread of Western imperialism on the ground that the control of non-Christian lands by so-called Christian governments would facilitate the introduction of the West's supposedly superior moral and spiritual standards. It is acknowledged that both before and since the war missions have been used to advance commercial and political interests. In the past, hosts of Westerners have assumed that their own civilization was good, and have taken it for granted that it should be passed on to others. Many have found it as natural to introduce democracy and rocking chairs, the American type of college and sewing machines, collars and railways, as to lead people to be friends with Jesus Christ. Thus in the minds of many there has been a loose identification of Christianity and the civilization of so-called Christendom. Christianity was presented as the source and basis of Occidental civilization, so that whenever the tide of occidentalization swept over a country (as over Japan in the eighties, or over China and Korea during the second decade of this century) the spread of Christianity went forward with leaps and bounds. This was an effective method of propaganda among uncritical peoples as long as they were welcoming things Western, but a boomerang as soon as the prestige of Western civilization has passed away. As long as Christianity is confused with Western civilization and Americanism, enthusiastic nationals will inevitably fear missions, for the combination does imperil much that they prize in their civilizations. One of India's greatest statesmen once said, "Your Jesus is hopelessly handicapped by His connection with the West."

Every modern missionary, therefore, is doing his best to let Christianity stand out by itself without the immense handicap of association with Western civilization. To anyone who urges that a case can be made out with certainty for the moral and spiritual superiority of Western life, we would say, let us not set up East against West, let us frankly acknowledge our failure to put in practice the principles of Jesus so that we cannot yet be called a Christian nation. Rather let us emphasize the truth that wherever (in China, in India, or in the West) Christ's way has been tried, transformations in human nature and in the structure of society have followed which make it stand out as the hope of the human race. It is because we profoundly believe this truth and not because of the superiority of Western civilization that missions command our loyalty.

REFORMATION DAY TO BE OBSERVED

The critical conditions which many of the Churches of Europe are still facing give special timeliness to the Federal Council's proposal that Reformation Day be observed again this year as an occasion for emphasizing the debt which American Protestantism owes to Europe. The date is the Sunday preceding or following October 31.

The action of the Administrative Committee taken at its May meeting with reference to Reformation Sunday was as follows:

VOTED: That, in view of the extraordinary difficulties amid which the war-shaken Protestant Churches of continental Europe are carrying on the work of reconstruction and in view of the purpose expressed by a number of religious bodies of designating Reformation Sunday as a day when special consideration shall be given to the situation of our Protestant brethren across the ocean;

"The Administrative Committee recommends that Reformation Sunday of 1925 be, so far as practicable, observed in our Churches as an occasion for considering the indebtedness of the Churches of America to the great Reformation movement and also their obligations to aid sister Churches of Europe, born of the Reformation, in their present distress."

In the interests of the Citizens' Committee of One Thousand, the national movement for law enforcement with special reference to the Eighteenth Amendment, Fred B. Smith, Chairman of the organization and also Chairman of the Commission on Councils of Churches, has made a five-week trip to the Pacific Coast. He travelled 10,000 miles and spoke sixty-one times.

HUGUENOT-WALLOON

TERCENTENARY VOLUME

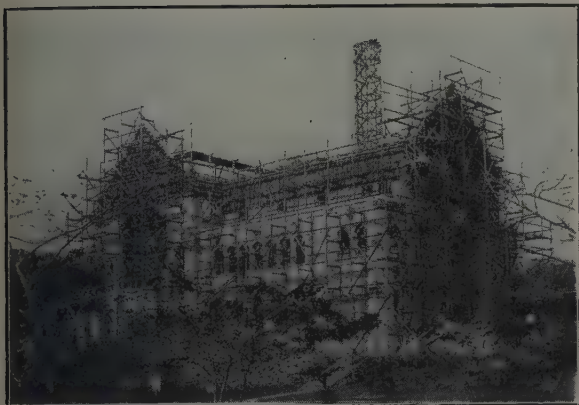
The Huguenot-Walloon New Netherland Commission, Inc., 105 East 22nd St., New York, announces the completion of the Tercentenary Memorial Volume, containing an historical sketch of the Huguenot-Walloon colony of 1624 and an account of the Tercentenary celebrations, here and abroad. Profusely illustrated. Price, \$1.00. The supply is limited.

HUGUENOT-WALLOON

TERCENTENARY COINS

Only a few of these beautiful and interesting memorial coins are now left. The demand for them in view of the scarcity is constantly advancing the price. Price, \$1.50.

A Great Example of Cooperation



THE UNION CHURCH AT BALBOA ON THE CANAL ZONE, REPRESENTING MORE THAN A DOZEN DENOMINATIONS, AS IT LOOKS NOW AND AS IT WILL LOOK WHEN COMPLETED. ABOUT \$10,000 IS STILL REQUIRED

WITH the forwarding of \$46,000 to the Union Church on the Canal Zone, the Federal Council of the Churches announces that the erection of a beautiful and adequate Church at Balboa, representing more than a dozen denominations, is almost assured. The pastor of the Balboa congregation, Rev. A. R. Brown, has arrived in New York to aid in securing the balance of about \$10,000 needed for the finishing of the building, the furnishings and the purchase of an organ.

The Federal Council's Committee on Religious Work on the Canal Zone serves as a clearing-house for Protestant communions in their undertaking to provide a program of united worship and service in this new field of responsibility. The funds recently sent by the Federal Council are for the completion of the new Church at Balboa. This and three other congregations constitute the Union Church on the Canal Zone. The others are located at Cristobal, Gatun and Pedro Miguel. The Cristobal Church building was completed two years ago. The Federal Council's Committee hopes to be able to initiate a campaign for the erection of a building at Gatun as soon as the Balboa project is finished, a location for a Church being assured by the government.

The Union Church on the Canal Zone is a demonstration of the practicability of Christian unity. The leaders in several denominations were persuaded that one strong, self-supporting Church would render far better service on the Canal Zone than a group of weak, competing Churches. They have undertaken together to provide a Church equipment which, when once furnished, will be sustained by the people on the Zone.

The funds for the Churches on the Canal

Zone have been furnished in part by appropriations from denominational boards and in part by contributions from interested individuals. The organizations which have made appropriations are as follows:

- Congregational Church Building Society.
- Methodist Episcopal Board of Home Missions.
- Methodist Episcopal Board of Foreign Missions.
- Board of Foreign Missions of the Methodist Episcopal Church, South.
- Presbyterian Board of National Missions.
- Board of Domestic Missions of the Reformed Church in America.
- United Presbyterian Board of Church Erection.

The Chairman of the Federal Council's Committee is E. E. Olcott, President of the Hudson River Day Line; the Secretary, Rev. Roy B. Guild, pastor of the Trinitarian Congregational Church, New Bedford, Mass.

An indication of the tendency toward larger cooperation among all Christian agencies of the community is found in the conference which is to be held at Silver Bay, N. Y., July 29-August 12, on "Problems of Town and Small City Life." Its purpose is to consider how the Church, the Y. M. C. A. and the Y. W. C. A. can best serve the needs of the smaller community. The course will be in charge of J. E. Sproul, General Secretary of the Ridgewood, N. J., Y. M. C. A., and Miss Mildred Corbett, of the Town Department of the Y. W. C. A. Associated with them will be Frank Ritchie, David Latshaw and other representatives of the National Council of the Y. M. C. A. Mr. Cavert will attend as the representative of the Federal Council of the Churches.

The Basis of Racial Understanding

BY REV. M. ASHBY JONES, OF ATLANTA

Chairman of the Commission on Interracial Cooperation

THE whole racial discussion today is confused and clouded by the claims of "superiority" for particular racial groups. There has been little effort at clear definition of what is meant by "superiority."

That there is a vast difference in the attainments and achievements of racial groups is readily granted. This, however, is far from proof that the more backward peoples might not show superior accomplishments under different environments, and perhaps in different lines of endeavor. The most deadly and unjust inference, however, from the assumption of the superiority of one race over another, is that any member of the so-called superior race is superior to any member of the so-called inferior race. This is to be guilty of the gravest of all injustices, to judge a man by his birth rather than by his individual accomplishment.

As Christians we face a world where the divisions are largely traced in terms of racial prejudices and hatreds. These divisions become more definite and these prejudices more acute as they are intensified by the clash of political and religious interests. It is supremely important that first of all we should seek to find the attitude of Jesus, and meet this world condition in His spirit. To Him the supreme value in all the universe was a man. As He looked into the faces of men, there was no trace in His consciousness of racial, national or class distinction.

This value, however, from Jesus' standpoint, is a potential value. It is not what a man is, but what he can be, which challenges the supreme effort of Jesus.

I would make this discussion honest and practical. We must recognize the countless differences in men—differences in heredity, tradition, and environment. We must recognize the vast differences in attainments and achievement, which differentiate progressive from backward peoples. But fundamentally there must be faith in the potential value of a man. Without this faith we must accept the pseudo-scientific dictums, which determine racial destinies, delivering final judgments as to the superiority of this race, and the inferiority of that, and finally fixing their places in the world. Our allegiance to the Christ does place the responsibility upon us to grant to each man his inalienable right to a fair chance to develop into his best.

Where there has been a lack of human sympathy is where we have been thinking of men and dealing with them en masse or as a race. Here is the value of the very simple, but significant contribution which has been made by the

Inter-racial Commission to this whole question. We have sought in every neighborhood in the South to bring together the best representatives of both races in Inter-racial Committees. These committees do not discuss the academic question of the relation of the races:

As neighbors and citizens, they meet each other on the common ground of human needs and interests. They take up the specific needs of the home. Specific cases of injustices and discrimination in the courts, or in the business world, are brought before them for adjustment. Questions of better facilities for recreation, and all those problems which make for a fuller and richer human life come into the consideration of this comrade council. But the supreme good is to be found, not in any specific results, but in the spiritual atmosphere of human kindness which has been created.

I know we are prone now and again to say this or that is to be a final test of Christianity. I do not believe that there is any one test, but I am convinced that the efficacy of the Christian religion never found a more insistent challenge than in the relationship of the races in the world.

An article in the *Success Magazine* for April, entitled "What Is the Matter with the Churches?" by Rev. Charles S. Macfarland, General Secretary of the Federal Council, has attracted wide-spread comment. The article was an open-eyed analysis of the present situation aiming neither to gloss over the present weaknesses and difficulties nor to permit superficial criticism of the Church to go unchallenged. The concluding paragraph, which is as follows, is an indication of the spirit of the article:

"Up to very recent times, the home mission task was simply the planting of Churches and Sunday Schools wherever a foothold might be found. It was a matter mainly of preaching stations, the study of the Scriptures. Today the home mission task is construed in the larger terms of brotherly race relations, industrial conditions, the care of the immigrant, and in this field mere proselyting is becoming a negligible factor. When we look at the field of foreign missions and witness its growth, from the earlier simple problem of preaching the Gospel by words; and count its hospitals, medical centers, schools, academies, colleges and other institutions spreading over the entire world, we are not inclined, for the moment at least, to press too cynically the question: 'What is the matter with our Churches?' The Church's money is increasingly expended, not on itself, but on mankind."

Continental Protestantism Today*

By ADOLF KELLER, OF ZURICH, SWITZERLAND

Representative in Europe of the Federal Council of the Churches

CONTINENTAL Protestantism cannot yet be considered as a whole. It is divided into four spheres of influence nearly independent of each other. The strongest may be focused, in a symbolic sense, in the Wartburg, symbol of Germanic and Lutheran Protestantism; another one in Geneva, the city of Calvin, as center of Calvinistic Western Protestantism; the third in Upsala, as center of Lutheran Scandinavian Protestantism, and a fourth in Hungary which, with its bastions beyond the frontiers, is the pioneer of Eastern Protestantism. Not all Protestant life, however, swings round these poles. There is the small group of the Waldensians in Italy, the oldest Protestants in Europe; and there is Czechoslovakia, with its new Evangelical movement, which is nothing less than a renewal of the old Hussite movement before the Reformation.

The situation of need in the Churches of many countries since the war has raised a wave of brotherly feeling and helpful sympathy in those Continental Churches who are in no need themselves. Protestantism in Sweden, Norway, Denmark, Holland and Switzerland has made the greatest effort in tendering a brotherly hand to the suffering "Churches under the cross," and together with them many Churches in Great Britain and America have come to the rescue of their fellow Christians. The danger was, however, that Protestant individualism and denominationalism would profit by this situation to further its own aims by granting help only to the sister Churches of the same denomination, to the detriment of other Churches that were in the same need. For this reason a great Protestant Conference was convened in 1922 at Copenhagen by the Swiss Church Federation, at the instigation of the Federal Council of Churches in America, in order to consider in common the Protestant situation on the Continent.

This was the first time in Protestant history that official Church delegates from the different denominations came together to take common counsel as to what could be done for the common Protestant cause. For four hundred years there had been no cooperation or federation between the Continental Protestant Churches, the national and denominational barriers being too high. This time, distress and the general Protestant crisis drew them together. A common

relief work was organized on a broad Protestant international and interdenominational basis. While Protestantism in the last decades has deeply felt the difficulty of overcoming the obstacles to reunion that were to be found in differences of dogma and polity, it was much easier to collaborate in the field of practical help freely and indiscriminately granted to the different suffering Evangelical Churches. This common Protestant relief work is in fact a practical anticipation of the idea of the coming Universal Conference on Life and Work which is to be held this year in Stockholm and to which the "Copec" Conference was such a promising prelude.

This Protestant relief work, focused in Zurich, is more than a common endeavor to save Evangelical ministers and their families from starvation, to maintain thousands of institutions of the Inner Mission and Evangelical Schools, to protect menaced religious minorities, to further the recruiting of the ministry. It is at the same time the first historical attempt of the Protestant Churches of Europe to cooperate on a broad common Protestant basis. Not only this; it is also the first time that by such cooperation a practical connection between Continental and Western Anglo-American Protestantism, in so far as it is represented through its Churches, has been established. True Protestant statesmanship cannot overlook the importance of such a nucleus of Protestant cooperation in a field where nobody can be afraid of dogmatical or denominational dissensions.

The second aspect of the present Protestant crisis is determined by the remarkable Roman Catholic advance. It is gratifying to see that real religious forces are at work in this movement, an expression of what may be called a Catholic revival as represented by the discovery of the Bible, by an intense religious social activity and a high-standing religious literature and intellectual propaganda for Catholic ideas and ideals. A competition in this field, a merely religious activity, would certainly stimulate the religious life of both confessions. But the Roman Catholic Church has never been content with religious influence alone; political aspirations have always belonged to the official programme of Rome and its orders. The period after the war has greatly favored this political predominance of Catholicism. Political claims have been emphasized wherever possible in the different countries by the introduction of the Nuncio. Quite a number of the new States are pursuing a distinctly Catholic policy.

A great propaganda has been actively

* Part of an article from the Contemporary Review (London), reprinted here by courtesy of the Leonard Scott Publication Company, New York).

undertaken in Scandinavia, where the immense majority are Protestants. New bishoprics are founded in Protestant centers such as Berlin. In Germany alone, since 1919, 711 new Catholic monasteries and institutions have been founded, while only last year 85 Evangelical institutes had to be closed, and others, such as the Protestant College in Madrid and a great number of Evangelical schools in Poland and Austria, are constantly menaced. In Riga the Evangelical Church of St. James, belonging to the Protestant confession since 1524, has been given over to the Catholic bishop.

To the power and influence of a hierarchic and centralized organization, dominated by the principle of authority, Protestantism has to oppose only the richness and freedom of the individual faith, the value of its spiritual life, which is more expressed in a general spiritual

tendency and moral character and in an atmosphere of liberty and responsibility than in the powerful machinery of mass-organization, and—last, but not least—the first attempts to find the proper form of Protestant communion. This cannot be a monarchic organization or a union which would wipe out all differences. It can only be found in a free federation of individual Churches combining unity with liberty and variety. The whole problem of how to meet this strong Catholic advance cannot be solved by a new *Kulturkampf*, which would be utterly inappropriate to the situation and to the Evangelical faith itself. Protestantism can face this situation only by gathering its forces, by deepening and awakening spiritual life in its communities, and by entering into spiritual competition with the old sister Church in the field of practical charitable work.

A Message to the Churches

(Prepared by the Federal Council's Commission on International Justice and Goodwill for Use in Denominational Conferences, Assemblies and Conventions)

PATRIOTIC Christians in America are facing today a crisis in their program for a warless world. While they are urging the cooperation of the United States in constructive programs and institutions for world justice, goodwill and peace, enlarging preparations for war go steadily forward.

GREAT WAR PREPARATIONS

The recent activities and programs of the War and Navy Departments of our Government are known to all. Our navy has just completed in the Pacific the most extensive demonstration of our sea power ever given. A "war-game" in Hawaii has been executed, of unexampled scope and unparalleled publicity. A large section of our fleet is soon to sail for Australia.

Proposals are now being made, and the nation is being educated to the idea, that the Army must be substantially increased and Hawaii be made impregnable at enormous costs.

It has even been proposed that Armistice Day, hitherto dedicated to the ideals of world peace, be made an annual military muster or Defense Test Day.

DECLARATIONS BY THE PRESIDENT

All this, however, is in glaring contrast to many notable utterances and declarations by President Coolidge. In his message to Congress last December he declared that "Our country has definitely relinquished the old standard of dealing with other countries by terror and force, and is definitely committed to the new standard of dealing with them through friendship and understanding. This new policy should be constantly kept in mind by the guiding forces of

the army and navy, by the Congress and by the country at large. I believe it holds a promise of great benefit to humanity. I shall resist any attempt to resort to the old methods and the old standards."

In his address before the Conference on the Cause and Cure of War in January, 1925, President Coolidge said: "In our generation, which has seen the supreme demonstration of the futility and the horrors of war, we ought to be able to count upon an overwhelming sentiment for measures which give reasonable promise of preventing or limiting war . . . It is for the generation which saw and survived to devise measures of prevention. If we fail in this, we shall deserve all the disaster which will surely be visited upon us because of our failure."

THE DUTY OF CHRISTIAN PATRIOTS

The time has come for Christian patriots in all our Churches to study these problems with utmost care, to rally to the support of President Coolidge in his broader visions and purposes, to proclaim afresh their Christian ideals for the relations of nations, and to take the needed actions.

More is required than strong resolutions—however commendable—to give effective approval to the President's ideal and to meet the concerted and nation-wide drive that is under

way to obstruct the progress of the peace movement in the United States. Unless the Churches propose to side-step the war question, a counter-attack should go forth from the pulpits and from congregations that, once and for all, will make it plain that the Christian people of the United States, having begun this crusade for world justice and world peace, propose to see it through.

WHAT THE CHURCHES ARE DOING

Multitudes of Christians in all our Churches were deeply stirred with hope last year as they learned of the vigorous resolutions and declarations for constructive measures for the abolition of war adopted by many national Church Assemblies. In addition to passing resolutions, several of our largest communions have, for the first time, established committees to promote educational campaigns and to represent their bodies in the common cause. These committees, composed of exceedingly busy men already loaded down with heavy responsibilities, are slowly getting under way.

There are now, all told, fifteen denominational committees, either created for the purpose or specifically entrusted with the task of dealing with the problems of abolishing war and establishing world justice and peace. Their representatives have met together three times during the fall and winter. Plans are now under way for a "Study Conference on the Churches and World Peace", to be held December 1-3, 1925.

CONCRETE SUGGESTIONS

In view of the general situation, thus briefly summarized, this Commission ventures to make a number of suggestions to the Churches and Christians of the United States.

1. During the regular Assemblies and Conferences of the current year, let the Churches not fail to express their minds and wills in clear-cut declarations on the current problems of world justice and peace, such as

- a. America's membership in the World Court of Justice.
- b. America's relations to the League of Nations.
- c. The re-establishment of right relations with Japan.
- d. The need for active cooperation of the United States with other nations in practical measures for outlawing aggressive war.
- e. The desire of the United States to settle every international dispute by resort to the authority of law, right and reason, rather than by resort to battleships, battleplanes and battalions.

2. There is urgent need for more clear-cut and emphatic repudiation by the Churches of the war system of the nations than they have hitherto given. They should voice their irrevocable determination to substitute the arbitrament of law, reason and conciliation for that of wholesale slaughter. They should demand the creation of a system for the peaceful settlement of every dispute. The question is being asked whether the Church has a distinctive message and purpose on this matter beyond the declarations of business, labor and law associations. If the Church has a unique message and ideal,

At least two of the communions have in hand the preparation of study courses on world peace. One communion is projecting a campaign by which to finance its peace committee to the extent of \$15,000 a year, in order to have a full-time secretary. One of the Friends' Yearly Meetings already has a full-time secretary. One communion published last autumn a six-weeks' study course entitled the "Search for Peace", and many hundred parish Churches have used it during the past winter.

STILL FURTHER NEEDS

But our Churches, with their millions of Church members, notwithstanding the conditions referred to above, are not yet in a position of information and organization to exert effective influence either on our nation or on the world in the program to abolish the war system of the nations and establish a peace system.

For preparations of war our people and our Congress readily spend hundreds of millions of dollars. For constructive preparations and procedures, calculated to remove the menace of world war, as a nation we are doing relatively little. What would happen, one wonders, if the Government and people of the United States would expend as much energy, thought and money for the creation of the spirit and institutions of world justice and peace as we now expend in preparations for a possible war? America, more than any other nation, can afford to lead the way.

what is it? Has not the time come to utter it with utmost clearness and to summon all Christians to its achievement?

3. Let Church Assemblies and Conferences, remembering their loyalty to Christ and to the principles of His Kingdom, make it clear that they are not under obligation to accept every proposal and policy of the Departments of War and the Navy. Opposition to programs of expanding military preparedness may, in fact, be more patriotic than their support.

4. Let every Church body, national, state and local, maintain live committees on world justice

and peace. Such committees would incarnate the faith and purpose of the Churches, would carry on the necessary education, and would coordinate the activities of each body with those of other bodies working to the same ends. Only thus can the united Churches of America secure power and gain real results.

5. These committees on peace should be supported with adequate budgets, enabling them to have at least one full-time secretary. If several denominations should be sufficiently in earnest to do this, these secretaries might well become a board of counselors to the Churches—a “general staff for peace.” They could become the recognized experts on these difficult and complicated questions, and render a leadership to the Churches which they now lack.

COMMENT BY THE DAILY PRESS

“Doubtless many Augustans fail to realize what a valuable accession to the religious work of our community is the presence among them of Dr. Charles L. Goodell, who is now conducting a series of evangelistic services at St. James Methodist Church.

“Dr. Goodell is Secretary of the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America. Twice a year, in company with secretaries of evangelism of different denominations, he visits the large centers and is thereby instrumental in causing pastors and denominational leaders to assemble for inspirational meetings. In some of these meetings there are as many as 1,000 preachers at a time.

“Dr. Goodell’s special work has been to put emphasis on personal evangelism. While he is in full sympathy with vocational evangelism, he feels that the great need is for 100,000 pastors who shall get a spiritual vision and shall unite with their own members in personal work.”

Augusta (Me.) *Chronicle*.

CHANGING METHODS FOR AN UNCHANGING EVANGEL

A new program of home visitation evangelism is being sponsored by the Ohio Council of Churches this year, as a substitute for what it regards as the more spectacular but less effective revival meeting: The need for changed methods is explained as follows:

“In the earlier days, before the time of the radio, the automobile and highly specialized industrial life, the interests of the people in a given community were alike, and practically all of them could be reached by the same form of appeal. They followed much the same occupations. Their amusements were simple. They had little opportunity to develop interests outside the narrow circle of their activities within the community.

“Under these conditions a good preacher could sway scores or hundreds by means of an evangelistic sermon. The presentation which was successful with one man was equally successful with his neighbor.

“Today we follow many diverse occupations. We take our recreation in different ways. We are in intimate touch, through modern newspapers, the radio and other advanced methods of communication, with the entire world. Controlled by widely varying interests, a man is likely to have little in common with his neighbor who follows another occupation and views the world from an entirely different standpoint.

“The wholesale appeal will not reach people effectively under these conditions. If the preacher adapts his presentation to one man or group of men, it will not be the strongest presentation for another group.

“The solution of the problem is the retail method of evangelism—the personal presentation of the Gospel message to the man as an individual, phrased in terms of his own personal interests.”

What Is a Christian College?

BY WILLIAM H. BLACK

President, Missouri Valley College

1. It is not a donation by Christian people, with Christian motives, although that is very important.
2. It is not an institution where all the members of the faculty are professing Christians, although that is important.
3. It is not an institution that is owned and managed by a Christian denomination, although that is important.
4. It is not an institution where chapel services and church attendance are required, although that is important.
5. It is not an institution where the Bible is taught as a part of the course of study, although that is important.
6. A Christian college is a college that honors the person of Jesus Christ as God and man, as the creator of the world, and its upholder, as its providential guide and redeemer; and that exalts Him in all departments of instruction as the key to all knowledge and history.

Christianity and Politics

By A. MAUDE ROYDEN, of London

AGAIN and again a great political question has arisen on which there was a moral issue. For instance, take the question of Slavery. Take the question of Child Labour, or the Contagious Diseases Acts. All these were political, for about all of them there was legislation. People standing for Parliament were accepted or defeated on platforms connected with these subjects.

Now, in regard to the question of slavery, there were good and religious and Christian people on both sides. There were people who pointed to the Old Testament to show that slavery was a divine institution. There were Christians who quoted St. Paul's Epistle to Philemon to prove that slavery had the approval of the early Church. And in the same way with regard to Child Labour, there were perfectly sincere and honest Christians who felt it was inevitable that children should spend their waking hours in a mine or a factory. It seems to us incredible, but it is literally true. These people were persuaded that economic necessity demanded that these children should be sacrificed. They pointed out that the industry—the factory or the mine would collapse but for the work of these children; that they could not afford to do without it; that it would cause the narrow margin of profit to disappear; and they suggested that after all the industry exists for the sake of the people.

In the children's own interests, they argued, the mines should be run and factories should be kept going, and they could not be kept going without child labour. Therefore, it is a painful necessity that these children should be there and to strive against it is to strive not against the wicked employer, but against God. Really, honestly religious people thought that and said it. And I do not doubt that many ministers and preachers up and down the country were silent on the question of slavery, were silent on the question of child labour, not out of fear, but because they realized, as I do every time I speak on political subjects, that there are good and Christian people on both sides; and held



A. MAUDE ROYDEN

that the preacher ought not to attempt to lay down the law as to the application of Christian principles. But all that is so long ago and so far away that we see now how splendid it would be if the Church of Christ had been the defender of these helpless children!

All these questions had good and Christian people on both sides? Yes, that is true. But this is also true; that *one side was wrong*. The people who were on the side of slavery, God knows, might have been people infinitely more religious than I, *but they were wrong*. The people who held that it was necessary for this country to build her prosperity on the work of children in mines and factories might have been con-

vinced of it from the bottom of their hearts; they might have held it with all the earnestness they were capable of. They might have been sure they were right, *but they were wrong*, and time has proved them wrong.

"You may make a mistake!" Yes, indeed, I may, God knows. I may, in believing that one side is right and one is wrong, take the wrong side. But is it not a fact that if you will not try to decide, if you will never face the issue for yourself, you will never do anything in the world at all?

We do not need to be afraid of politics, not even, I think, of party politics. What we should be afraid of is the party political spirit, and to get rid of that here (within the Church) might make it possible for us when we go out into the world to the election, to the work of municipal or national politics, not only to carry with us a new spirit, a spirit of desiring to find out what is right, but a willingness to give our opponents credit for decent honesty, for well meaning, for a desire to arrive at a right judgment; and it is possible that if such a spirit were generated in the Churches, our Churches would not become more secular, but our Parliaments would become more religious.

An almost unique situation is indicated in reports from Tunica, Miss., where Dr. Goodell conducted a series of evangelistic meetings. When he spoke every day at eleven o'clock in the courthouse, banks, stores and other places of business were closed.

*The substance of a sermon published in her "Political Christianity" and reprinted here through the courtesy of G. P. Putnam's Sons.

Local Councils Advance on Many Fronts

NEW plans for closer relationships between the Federal Council of the Churches, as the national expression of the federation movement, and the local councils of Churches are being developed, which promise larger usefulness in the future. The Administrative Committee of the Federal Council, after conference with the Executive Committee of the Association of Executive Secretaries of Councils of Churches (State and Local), has approved an arrangement in accordance with which the Federal Council's work in furthering the local councils will be carried on as a direct responsibility of the central governing bodies of the Council, without any intermediary commission. It is believed that this policy will result in a growing solidarity in the whole federation movement.

The annual meeting of the Association of Executive Secretaries of Councils of Churches will be held at East Northfield, Mass., June 16-18. This occasion brings together the representatives of most of the fifty local and state councils and federations of Churches that have developed to the point of employing executive secretaries. The Chairman of the body this year is Rev. E. Tallmadge Root, Executive Secretary of the Massachusetts Federation of Churches. A special feature of the gathering will be an extended discussion as to ways in which the Federal Council of the Churches and the local councils of Churches can be knit up in closer working relationships and thus reinforce each other. Two sessions will be held jointly with the Conference on Evangelism, which the Federal Council is holding at Northfield at the same time.

Connecticut Studies Jails

The Connecticut Federation of Churches, through its Social Service Committee (Dean William P. Ladd, Chairman) is cooperating with the Social Service Commission of the Federal Council of the Churches in a study of the county jails of Connecticut. Carl H. Barnett of the Federal Council is directing the study. The purpose of the survey is to discover, if possible, some more effective means of bringing the influence of the Churches to bear upon the problem of crime, and to learn more about the relation of local courts and jails to recidivism. Besides a study of the structure and administration of the jails in the eight counties, four or five cases are selected from each county for analysis. For the case studies, a number of trained volunteer workers have been enlisted.

An advisory committee of clergymen and laymen in each county is giving moral support, will consider the results of the study and discuss the using of the information in a constructive manner.

Furthering Racial Goodwill

Commenting on "Race Relations Sunday," Dean Shailer Mathews, of Chicago University, chairman of the Interracial Committee of the Chicago Church Federation, said, "America has made more progress in the last few years in the matter of solving the problem of race relations than ever before in its history. . . . It used to be called the Negro problem, but with intelligent study given the situation it is realized that it is just as much a white as a colored problem. The problem of race relations is not primarily economic but religious. . . . It will be solved by the elements of goodwill and human brotherhood which are the essentials of Christianity. . . . Thank God, the Churches are beginning to respond. There is now real hope that an interracial fellowship will be developed."

The Wichita Council of Churches this spring sponsored the presentation of the pageant, "Milestones," depicting the progress of the Negro race from slavery to the present day. The net profit of \$1,300 goes in part to the Y. M. C. A. and the Y. W. C. A., and in part to the Race Relations Committee of the Council of Churches.

Defeating Race-Track Gambling

The Church Federation of St. Louis has been receiving hosts of congratulations for the large part that it played in the recent defeat of the race-track gambling bill. A Missouri judge declared that the results achieved were "a fine demonstration of the influence of united Christianity." One of the most remarkable phases of the campaign was its modest cost. Mr. Lansing F. Smith, Chairman of the Finance Committee, announces that the total expense was a little less than \$375, spent chiefly for printed matter and postage in informing Church leaders throughout the state concerning the situation.

Promoting Better Church Music

A new undertaking by the Chicago Church Federation was the holding of a competitive choral festival at Orchestra Hall, Chicago, on the evening of May 18, when thirteen Church choirs were rivals in a program of Church music. An interesting feature of the musical event was that Negro and Jewish choirs participated and that interracial goodwill was thus stimulated. The main purpose of the event was to improve the general standards of Church choir music. The proceeds of the festival go to the expanding program of the Chicago Council of Religious Education.

Summer School for Rural Pastors

The Ohio State Council of Churches is planning again for its annual summer school for town and country pastors, to be held in cooper-

ation with Ohio State University, June 15-July 2. Several denominations in the State have provided special scholarships to send some of their rural pastors to this institute.

Supporting Vacation Bible Schools

The Cincinnati Federation of Churches this spring has conducted a six-week's institute for the training of teachers in the Daily Vacation Bible Schools of the city. The Federation includes in its regular budget an appropriation for this purpose.

Proposed State Council in Kansas

The latest indication of the growing recognition of the strategic significance of the state federation of Churches comes from Kansas. The Wichita Ministerial Association is making overtures to the leaders of the various denominations in Kansas, looking toward the formation of some sort of interdenominational body for that State. The denominations have been asked to send representatives to a preliminary meeting to be held in September to consider what would be a practicable procedure.

Dr. Blyth Goes to Toledo

Rev. R. B. Blyth, secretary of the Minneapolis

Council of Churches, has accepted a call to the executive secretaryship of the Toledo Council of Churches and will assume that position about June 1. Dr. Blyth will succeed Rev. C. McLeod Smith, who resigned the Toledo secretaryship a few months ago to become general superintendent of the National Reform Association. Dr. Blyth was formerly pastor of Archwood Congregational Church, Cleveland.

Tribute to Massachusetts and Ohio

Rev. Charles C. Merrill, Superintendent of the Congregational Conference of Illinois, in the February number of *The Unity Messenger*, says: "Ohio and Massachusetts have set the pace for State Federations. This in part is due to their executive officers. The Massachusetts secretary, E. Tallmadge Root, has been one of the foremost pioneers in the whole Federation movement. So far as New England is concerned, he has undoubtedly kept the fire burning when without him it would have gone out or smouldered. Everyone is also familiar with the great piece of work which B. F. Lamb has done in Ohio. These two organizations show how imperative it is to get the right man as leader."

Observations of Religious Life in Russia

REV. JOHN R. VORIS, Associate General Secretary of Near East Relief, has just returned from the Balkans, the Near East and Russia. In connection with this visit he gave special attention to the future program of Near East Relief in the religious education of the children committed to its care. In a recent letter sent from Tiflis, he wrote most interestingly concerning the present situation in the Russian Orthodox Church. He said in part: "Both the conservative and the liberal Orthodox priests were one in several things. They agreed that there is no 'Living Church' movement, or rather no 'Living Church.' I was the more interested in their emphatic statements for I had been informed that the liberal priest was really of the 'New' or the 'Living' Church. They agree that there are two movements in the Russian Church; the one to center power in a Synod, rather than in a Patriarch, and to liberalize the whole Church, giving it a liturgy in a modern tongue; the other to continue the power of the Patriarch and to permit the Church to evolve slowly, adapting itself to the present situation. Both agree that the Church is going through a very difficult period and both say that good may eventually come out of the present turmoil.

"I was greatly pleased with the attitude of these two men toward closer relations between the Eastern and the Western Churches. They

are emphatically in favor of extending such relations and interchanging ideas and methods and fellowshiping together. In fact the attitude of all the men here with whom I have talked, toward unity of the Christian Church, is to me one of the most encouraging elements in this whole complex and baffling situation. And I could not see any tendency whatever to think simply in terms of absorption of the Western by the Eastern Churches, or of thinking in derogatory terms of the Free Churches, although there is undoubtedly a feeling of closer kinship to the liturgical Churches than to the Free."

A unique conference was held at Asbury Park, N. J., May 6 to 10, bringing together a group of about sixty leaders who make plans for the religious institutes and summer schools of various sorts, including the Missionary Education Movement, the Y. M. C. A., the Y. W. C. A., the denominational young people's movements and other organizations. The special purpose of the conference was to study the possibilities of summer conferences' giving a larger place to the consideration of social, economic, inter-racial and international questions from the Christian viewpoint. Much attention was given also to the method of conducting conferences with emphasis upon group discussion. The Federal Council was represented by Dr. Gulick, Dr. Haynes, Dr. Winchester and Mr. Cavert.

Keeping Up the Fight Against Lynching

THE influence of the Churches in furthering the crusade against the lynching evil is illustrated by two recent happenings. The first is a remarkable editorial in the *San Antonio News*, urging the citizens of Texas, in the interest of civic pride, to place their state upon the Federal Council's honor roll of states that have no lynchings in 1925. The editorial is as follows:

"TEXAS MUST BE ON THIS ROLL—Thirty-eight states are on the honor roll kept by the Federal Council of Churches in its crusade against the lynching infamy, as having been free of mob murder during 1924. Three Southern States—Arkansas, Oklahoma and Virginia—are included. The heartening circumstance of the low record for last year—sixteen lynchings were reported—unfortunately is offset by the bad beginning for 1925, four such crimes having occurred in the first two months. If that rate shall continue throughout the year a relapse will have been suffered—a misfortune for its moral effect, as well as upon broader humanitarian grounds.

"How much of the progress achieved last year is attributable to the educational work conducted by newspapers, Churches, Tuskegee Institute, the Inter-racial Relations Committee and other agencies in the South, and how much is due to the shift in population, of course, cannot be calculated accurately. Without question, however, the persistent denunciation of lynching works its beneficial effects. It is building up slowly, day by day, the public sentiment which must be depended on at last to wipe out this evil. Civic pride to which the Council's honor roll appeals, should be a powerful stimulus in that direction. Texas still has an opportunity to enter clear-

handed the 1925 class—a consummation earnestly to be sought."

Southern Women Speak Out

The second illustration is the notable set of resolutions adopted by the Woman's Missionary Council of the Methodist Episcopal Church, South, at its annual session in Tulsa, Oklahoma, on March 23, 1925. These Southern women spoke as follows:

"We stand for international justice and for justice in social, industrial and race relations. We believe these are inescapable principles on which to build Christian missions and a Christian world.

"We do not condone any crime, but we unqualifiedly condemn the crime of the mob which makes itself criminal in usurping the powers of the law.

"We are appalled by the brutalizing effect of mob violence on the youth of our land. We shudder at the effect of mob violence on all our citizenship.

"Therefore we appeal to you, the chief executives of our Southern States—

1. To use every personal influence to secure protection for prisoners by local officials, even to the extent of going in person to the centers where lynchings are threatened.
2. By securing better police machinery for controlling these institutions.
3. By offering maximum rewards.
4. By sustaining a determined effort to secure the prosecution and conviction of the guilty parties at whatever cost."

"On Earth Peace"

THE rising tide of concern throughout the Churches in the movement for world peace is indicated in the new textbook issued by the Federation of Woman's Board of Foreign Missions and the Council of Women for Home Missions. It deals with the problems of the cause of war and takes its title from the angels in Bethlehem, "On Earth Peace."

This little book, a composite of six chapters, is edited by Margaret Burton, who has already given us some of our strongest mission study books. The six chapters are as follows:

1. Christian Missions and World Peace, Margaret Burton.
2. Interracial Elements of the Program, Mrs. D. E. Waid.
3. Causes of War, Mrs. E. H. Silverthorn.
4. Cure of War, Mrs. John Ferguson.

5. Organizing for World Peace and the Christian Way of Life, Miss Rhoda McCulloch.

6. Purpose of the Book, Mrs. Henry W. Peabody.

It is hoped that in every summer conference there may be discussion groups under competent leaders studying this book with the intention of going back to their communities to organize groups for further study.

The volume is published by the Central Committee on the United Study of Foreign Missions for the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions of North America. Price 30 cents for single copies; in lots of ten, 25 cents each; special reduction for larger orders. Order from M. H. Leavis, West Medford, Mass., or your mission board.

An Investment in International Goodwill

FINANCIAL drives nowadays are legion but the campaign for the Near East colleges has a significance that attaches to few others. The support of these institutions, all of which are located in one of the great storm centers of the world, has been well described as an investment in international goodwill. The National Committee, which is seeking to raise \$2,500,000 for this purpose and of which Cleveland H. Dodge is Chairman, announces that the first million has been contributed by trustees and friends of the colleges and that Mr. John D. Rockefeller, Jr., has agreed to contribute \$1.00 for every \$3.00 pledged, provided the entire amount is subscribed before June 30, 1925. In order to meet these conditions about \$870,000 is still needed. The Editor of the *Bulletin*, as a result of personal contacts with three of the five institutions in the Near East, commends the



Mrs. Ihsan Ahmad Shakir and her husband in the grounds of the University of Beirut, Syria. Mrs. Shakir won first prize in a recent oratorical contest at the University. She is the first Moslem woman to unveil herself publicly and come to a co-educational institution with her husband, after her marriage. She has been active for a number of years in Egypt in the women's movement. She is registered as a special student in the School of Arts and Sciences, while her husband is taking courses in the School of Commerce.

cause unreservedly and enthusiastically. The work which these institutions have done both in training a new leadership in the Near East and in developing a new spirit of interracial understanding and appreciation is a triumphant demonstration of practical Christianity.

When Frank A. Vanderlip wrote his "What Next in Europe," he declared that one of the ways in which America could help most to solve European problems would be to support generously such undertakings as these Near East colleges.

The five colleges which share in the campaign are: Robert College, Constantinople; The Constantinople Woman's College, The American University of Beirut, The International College at Smyrna and the Sofia American Schools. Pledges for the fund may be sent to Mr. Albert W. Staub, Executive Secretary, 18 East 41st Street, New York City.

TOWARD CLOSER COOPERATION WITH HOME MISSION AGENCIES

As a result of the extended deliberations of the Joint Committee representing the Federal Council, the Home Missions Council and the Council of Women for Home Missions, a plan for a much closer relationship among these three bodies is now before them for consideration. The Joint Committee grew out of the action of the Federal Council at its quadrennial meeting last December and similar actions from the Home Missions Council and the Council of Women for Home Missions.

If the proposed plan should be acted upon favorably by the three bodies, the outcome would be a combination of their forces under an arrangement by which the Home Missions Council and the Council of Women for Home Missions would become a Division or Department of Home Missions within the Federal Council, with the understanding that the Home Mission Societies

would continue to constitute the personnel and direct the policies in this interdenominational field as hitherto.

DR. MACFARLAND'S TRIP TO EUROPE

Dr. Charles S. Macfarland, General Secretary of the Council, is planning to spend some weeks in the interest of knitting up closer contacts with the Protestant forces of the Continent. His itinerary, very largely prepared for him by the Executive Secretary of the Central Bureau for Relief of the Evangelical Churches of Europe, in Zurich, will take him especially through those districts where the Protestant units are hard-pressed minorities or where the war has greatly shattered their strength. Among other places he will have conferences with Church leaders in the Balkans, Hungary, Czecho-Slovakia, Poland and Germany. In Stockholm he will attend the meeting of the Executive Committee of the Central Bureau and also participate in all the sessions of the Universal Christian Conference on Life and Work.

Study of Rural Cooperative Movement

ONE-SEVENTH of the farmers of the nation have joined one type of cooperative organization alone," says a bulletin on "The Social Aspects of Farmers' Cooperative Marketing," just issued by the Department of Research and Education of the Federal Council of the Churches. The growth of cooperative organizations among the farmers is described as a protest against the existing system of distributing farm produce, and the move to set up farmer-controlled "middlemen" in place of those privately controlled is an indication of the development, according to the report. The bulletin, published by the University of Chicago Press, gives the results of a recent study requiring many months, which has just been completed. It was made by the Rural Committee of the Department, of which Edmund deS. Brunner is the Chairman and Benson Y. Landis is the Secretary.

The bulletin says in part:

"Farmers must set up cooperative economic processes, especially cooperative marketing, if they are to secure justice and avoid exploitation in the marketing of their products, but if the widespread cooperative marketing movement is to make any new social and spiritual contribution to American life, it is necessary that the large majority of its leaders follow different policies than in the past, and that the social and

religious leaders should not continue their attitude of indifference to this important development."

The movement in this country is said to differ strikingly from outstanding European types, because of its exclusively commercial character.

The bulletin suggests:

"1. Cooperative relationships should be established between social, educational and religious organizations and the marketing enterprise.

"2. There should be considerably more education within the cooperative movement than has hitherto been in evidence. Local associations of all kinds should be developed into discussion groups as far as possible. These groups should take up social and educational tasks of the community as well as commercial problems and education in cooperative methods and principles.

"3. Of very great promise is the suggestion from *Wallace's Farmer* (Editorial, February 29, 1924) for local associations formed with capital stock to spend part of surplus which may accumulate in collective social activity.

"4. Farmers' cooperative marketing associations should engage directly in social activities—recreation, public health, child welfare, adult education, etc., only when these are deemed inadequately organized by other agencies in the community."

Impressions From the Pacific

HARRY HOLMES, one of the secretaries of the Commission on Councils of Churches, who is on a brief trip to his old home in Australia, writes as follows concerning the long journey, commenting especially upon the interracial situation in the Hawaiian Islands:

"The Hawaiian Islands are certainly the Paradise Islands of the Pacific. They combine all the color and fascination of the Tropics and the comfort of modern civilization. The human side of the Territory is even more gripping in interest. Here East meets West, especially in the schools. One great high school of 2,000 pupils contains over 1,500 children of Oriental or foreign parentage. To face that vast spread of eager faces and to find them just as responsive to an appeal in English as a similar audience on the mainland was an astonishing and thrilling moment. The student of Pacific problems with their interplay of racial currents and contacts will find here his most valuable laboratory for investigation. As a further illustration of the interracial experimentation going on, one might mention that, of the three Hawaiian University

representatives chosen to debate the representatives of Oxford University, two were of Japanese parentage and they acquitted themselves with distinction.

"I met the Executive Committee of the Pan-Pacific Conference and found the importance of that gathering growing with every month that passed. There was no lack of drive and energy, which one sometimes associates with the Tropics, displayed in the programs arranged for my all too brief stay. Twenty-one meetings in three and one-half days! Was met at the ship at 8 A. M. and before nine minutes had elapsed was facing a high school audience, and before 2 P. M. had spoken at high schools and colleges, the Rotary Club and the University. I had the pleasure of addressing the Annual College Men's Banquet, at which the Governor was present, the Christian workers of the city under the auspices of the Church Council, and of conducting a series of meetings for men and boys.

"We called at Suva, in the Fijian Islands, and at Auckland and Wellington in New Zealand. Fourteen years had passed since I served for

seven years as secretary of the Y. M. C. A. in Wellington, and it was quite a thrilling time meeting scores of old friends.

"We reached Sydney on a summer afternoon, escorted by motor and sailing boats, and moved down that unsurpassed harbor to the shrieking of steamer whistles. We caught the Melbourne Express that night and after a few hours in that great city of 800,000 people, during which time we were entertained at afternoon tea by the Directors of the Melbourne Y. M. C. A. together with members of the National Committee, we took a train to Adelaide and by ten o'clock next morning the trip of 11,500 miles was ended."

NEW PUBLICATIONS OF THE FEDERAL COUNCIL

Among the recent publications of the Federal Council of the Churches are:

"United in Service" (quadrennial report, 1920-1924), \$1.00.

"Working Together" (16 pages). A report to the constituent bodies of the Federal Council. Single copies free.

"The Reestablishment of Right Relations Between America and Japan" (32 pages).

"What the Federal Council of Churches Is and Does" (4 pages). Single copies free.

"Three Statements of Social Faith" (12 pages). Single copies free.

"Canons of Wise Public Giving." .04 each.

"The Uniform Trust for Public Uses" (18 pages). Single copies free.

"The Huguenot-Walloon Tercentenary" (64 pages).

"Laymen and the Church," by C. L. Goodell. Single copies free.

FACING SOCIAL FACTS TOGETHER

The Committee on Goodwill between Jews and Christians reports a spontaneous springing up of demonstrations of goodwill in a score or more of American cities. These demonstrations take the form of public meetings, under the joint auspices of various religious groups, in behalf of better understanding. They have been attended, in all, by many thousands of people.

In Chicago a local committee drawn from Protestants, Jews and Catholics is in charge of an intensive program of inter-group conferences in that area. This committee, which is autonomous and not connected with the Federal Council, has secured as director of its program, Dr. Fred Atkins Moore, a prominent pastor in Brookline, Mass.

Among the many unique and interesting features of the Chicago plan is a proposed series of conferences between Reform and Orthodox Jews, Protestants, Knights of Columbus, foreign-born, labor, employer and other groups. During the season each group is scheduled to meet each other group.

The Committee is likewise gratified to report that six theological seminaries have participated in an exchange of professors, designed to develop sympathetic mutual appreciation between Jewish and Christian students.

THE CANADIAN VIMY MEMORIAL CHURCH

TO THE GLORY OF GOD AND
IN LOVING MEMORY OF THE
CANADIAN SOLDIERS WHO
FOUGHT AND DIED IN THE GREAT
WAR 1914-1918 THIS CHURCH
HAS BEEN ERECTED BY THE
FREE-WILL OFFERINGS OF FRIENDS
IN CANADA AND PRESENTED TO
THE FEDERATION OF PROTEST-
ANT CHURCHES IN FRANCE
AS AN EVIDENCE OF SYMPATHY
AND FRATERNAL GOOD WILL

A LA GLOIRE DE DIEU ET
EN SOUVENIR DES SOLDATS
CANADIENS QUI ONT COMBATTU
ET QUI SONT MORTS PENDANT
LA GRANDE GUERRE 1914 -
1918 CE TEMPLE A ETE
ERIGE PAR LA LIBERALITE
CANADIENNE ET OFFERT A LA
FEDERATION PROTESTANTE
DE FRANCE EN TEMOIGNAGE
DE SYMPATHIE ET D'AFFECTION
FRATERNELLE.

TABLET TO BE UNVEILED WHEN CANADIAN VIMY MEMORIAL CHURCH IS DEDICATED THIS MONTH AT LENS, (PAS DE CALAIS), FRANCE. This church forms part of the plan for rebuilding the ruined sanctuaries of France.

FORM OF BEQUEST

I hereby give and bequeath to the FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA (incorporated by a special Act of the Legislature of the State of New York) the sum of

_____ Dollars
to be applied to the uses and purposes of
said organization.

(Signed) _____

(Date) _____

On his seventy-seventh birthday, March 2, 1925, A. A. Hyde, Christian layman of Wichita, Kansas, was honored as few individuals are ever honored during their lifetime. Eleven hundred and fifty of his fellow-citizens and friends from fourteen states sat down to dinner at a birthday party.

Mr. Hyde has been one of the most generous supporters of the world-wide program of the Y. M. C. A. Another of his especial interests for years has been Church cooperation as manifested by his support of the Federal Council of the Churches and the Wichita Council of Churches.

Henry J. Allen, former Governor of Kansas, one of the speakers, said: "Mr. Hyde takes seriously the trusteeship of money. To him a dollar should take on the immortality of usefulness."

CHURCH LEADERS GO TO EUROPE FOR
UNIVERSAL CONFERENCE

The Universal Christian Conference on Life and Work, to be held in Stockholm in August, as announced fully in the last issue of the *Bulletin*, will attract many leading representatives of Churches of all denominations from the United States. Among those who are closely connected with the Federal Council of the Churches are: Dr. S. Parkes Cadman, President; Rev. John A. Marquis and Rev. John W. Langdale, Chairman and Vice-Chairman respectively of the Administrative Committee; General Secretary Charles S. Macfarland; Secretaries Sidney L. Gulick and Worth M. Tippy, and Rev. W. W. Van Kirk, who has just been elected Associate Secretary of the Commission on International Justice and Goodwill. A full report of the conference will be made in later issues of the *Bulletin*.

**Current Week-day Religious Education.** By Philip Henry Lotz. Abingdon Press.

The oldest week-day school has been in existence for ten years. Week-day religious schools are now to be found in thirty-three states and the major Protestant bodies are actively engaged in their establishment. Upwards of one thousand such schools are now in existence.

Dr. Lotz has produced a timely volume. In its preparation he spent some five months visiting leading centers of week-day religious education, and personally inspected 109 schools, attending their classes, holding conferences with their teachers and supplementing this information by further interviews with public school authorities and other interested persons.

The scope of the investigation includes a study of objectives, program, physical equipment; enrollment, attendance and elimination; organization and administration, finance, curriculum, teaching and supervision, and discipline. Dr. Lotz reminds us that the movement is still very young and that it is therefore not strange that a wide variety of objectives are assumed and a large number of weaknesses apparent. Nevertheless, he believes that while teachers and directors are probably over-optimistic regarding the actual results achieved, the movement as a whole represents a wise determination on the part of the Protestant Churches to take more seriously their responsibility for religious education and to work out more effective policies and methods.

B. S. W.

The Indiana Survey of Religious Education, Volume II—Measurements and Standards in Religious Education. By Walter S. Athearn, and other collaborators. Geo. H. Doran Co.

This long-awaited volume deals with matters that lie very close to the heart of the educational process. The surveyors were keenly aware of the skepticism in the popular mind as to the possibility of applying objective standards of measurement to anything so intangible as religion. Encouraged, however, by recent achievements in developing a technique of psychological inventory, and taking care to avoid overemphasis upon mere facts and information on the one hand, and too great stress upon specific behavior and present situations on the other, they have gone forward with incredible patience as pioneers in a new field of investigation.

The survey, as outlined in the introduction, is impressive in scope. Its first task is to assemble and formulate standards, to define and evaluate aims. Upon the basis of these the existing materials of instruction are analyzed and evaluated, the materials being checked up also to discover how consistently they carry out their own professed aims. Another line of inquiry concerns the actual teaching procedure in schools regarded as exceptionally efficient by Church school officials. Still another has to do with the present status of tests of the results of religious education and the suggesting of more adequate methods and formulations. Finally, the attitude of the Church toward the betterment of instruction is investigated.

The painstaking analysis of lesson material, extending even to the mechanical features, such as typography, illustration, make-up, paper and binding; the scales for judging literary style; the estimates of lesson plans and